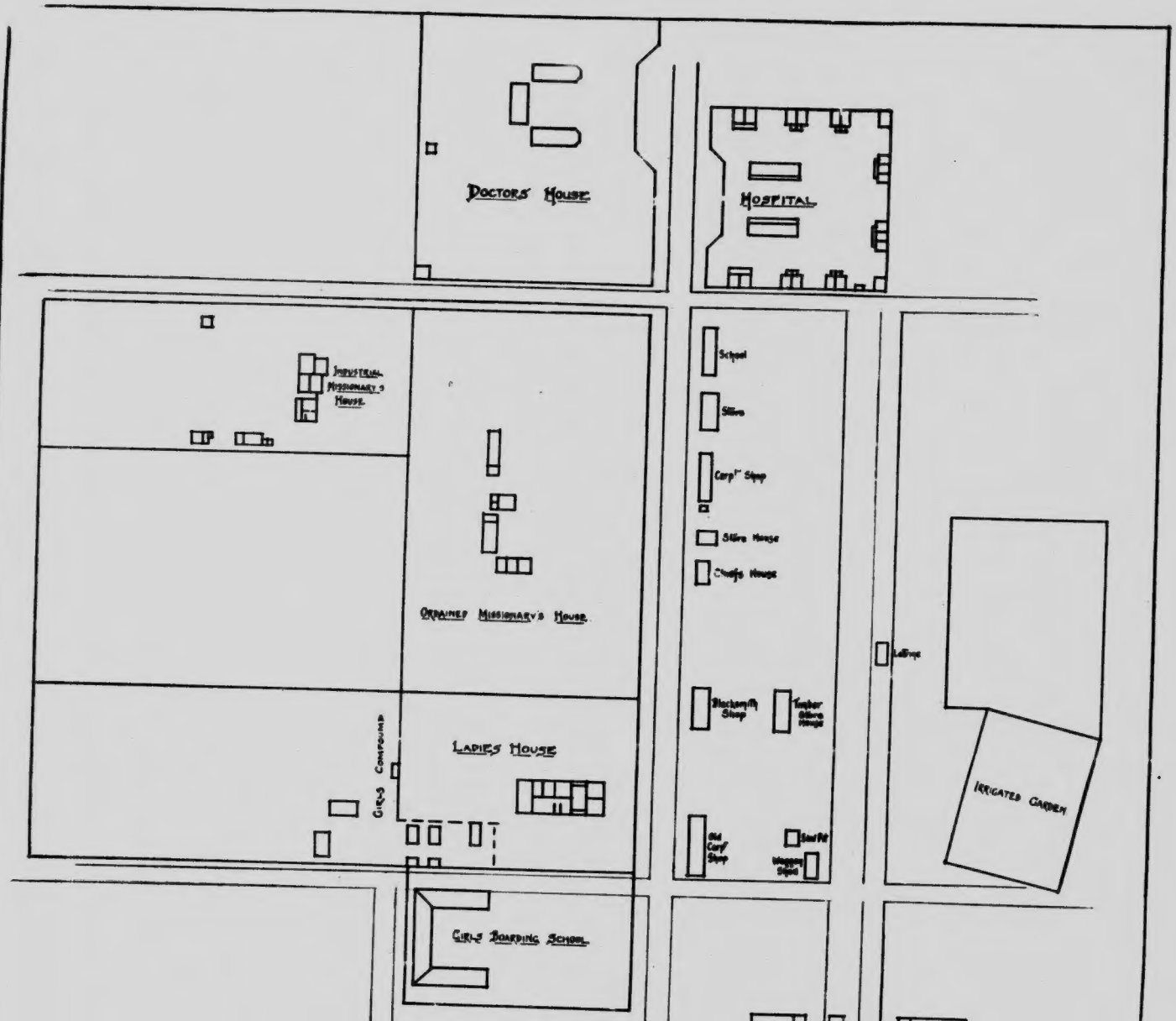
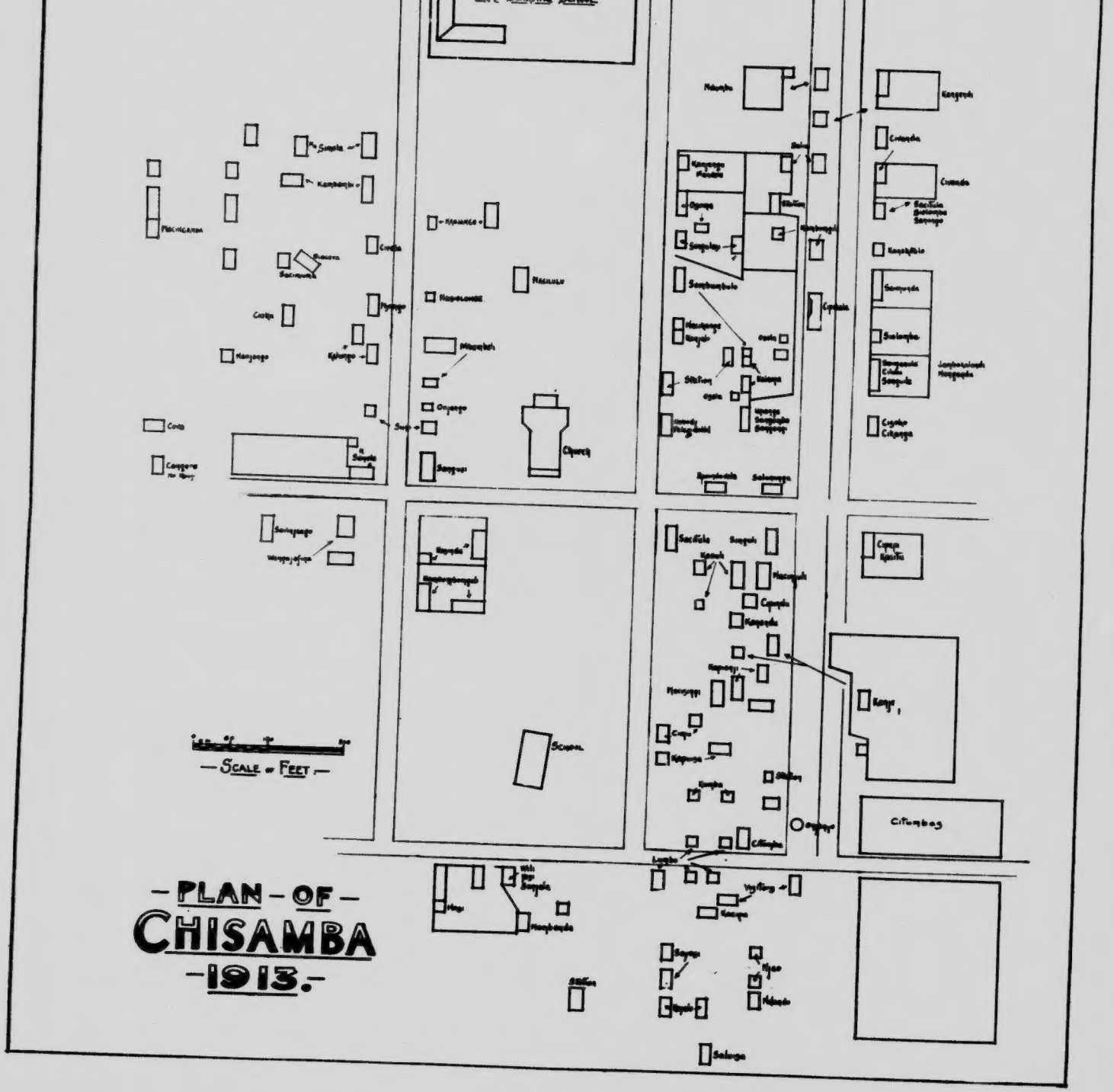
THE STORY OF CHISAMBA RE-TOLD

S


Doctors' House
Hospital
Industrial Missionary's House
Ordained Missionary's House
School
Store
Carp^r Shop
Store House
Chief's House
Ladies House
Girls Compound
Blacksmith Shop
Tinker Store House
Old Carp^r Shop
Irrigated Garden
Girls Boarding School



PLAN OF CHISAMBA 1913.

THE STORY OF CHISAMBA RE-TOLD

A SKETCH OF THE

AFRICAN MISSION

OF THE

CANADIAN CONGREGATIONAL CHURCHES

BY

MISS L. M. SILCOX

Secretary: CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS

TORONTO

Canada Congregational Foreign Missionary Society, Publishers

1916

BV3625
A6
S45
1916
c. 2

CONTENTS.

Chap.		Page.
I.	The World's Last Frontier, Africa	15
II.	The Portuguese Province of Angola	31
III.	The Ancient Kingdom of Bihe	40
IV.	The Early Days of the Mission	50
V.	Enter the Canadians	58
VI.	Miss Minnehaha Clarke	69
VII.	New Missionaries	79
VIII.	Evangelizing the natives	87
IX.	Chief Hosi Kanjundu ko Chiyuka	118
X.	The Educational Department—Light in Their Darkness	135
XI.	The Medical Department—Healing the Sick	148
XII.	The Industrial Department—Helping the Natives to Help Themselves	165
XIII.	Our New Station—Dondi, Angola	187
XIV.	Why?	197
	Appendix	206

LIST OF ILLUSTRATIONS.

	Opposite page
Frontispiece, Plan of Chisamba Village.	
Crossing Kunje River	19
Slave Shackles and Slave Boy	19
Carriers in Camp	27
Map of Angola	31
Ways of Travel in Bihe	46
Rev. Walter T. Currie, D.D., and Mrs. Currie	58
Toronto Ave., Chisamba	65
Map of Chisamba District	79
Miss Helen J. Melville and Miss Maggie W. Melville	83
The Ladies' House Girls	86
Visiting Luela, School and Hut	90
Elders of the Chisamba Church	95
The New Temple at Chisamba	97
On the Way to Woman's Missionary Meeting	102
Rev. J. T. Tucker, B.D., and Mrs. Tucker	112
Brick Kiln at Dondi	115
Mrs. Tucker and Kenneth at Dondi	115
Kanjudu, Chief of Chiyuka	118
Dr. Currie and Kanjundu and Family	127
Chiyuka Schoolhouse	133
Boys on the Way to Dondi	135
Kasova and Pupils	135
In a Heathen Village; Mrs. Tucker and Villagers	140
Morning at the Hospital, Chisamba	148
Visit to Portuguese Trader	154
Brick Kiln and Tiles at Chisamba	165
Building the Girls' Boarding School, Chisamba	169
Children in Front of Chisamba Temple	173
Boys Bringing Clay for Girls' School	173

Opposite page

Wedding Scenes at Chiyuka 176
Miss Diadem Bell 179
Mr. L. Gordon Cattell and Mrs. Cattell 179
Upper Kutatu Falls, Dondi 187
Plan of Dondi Institute 190
Roofing Tool House at Dondi 192
Chisamba's First Contingent to Dondi 194
First Class at Dondi 197
The Missionary as Evangelist 197
Students at Dondi. First Year Theology (i) 201
Students at Dondi. Students of the Second Year... 201
Heart and Hand at Dondi. Theodore and Student.. 204
Upbuilding of a New Africa 204
Girls Bringing in Wood 206
The Girls' Christian Endeavour 209

PREFATORY NOTE.

Miss Silcox has done a great service for the Canadian Congregational Churches by preparing this sketch of our Mission in Africa and bringing its history up to date. As the compiler of the first "Story of Chisamba," issued in 1904, I know something of the work involved in gathering facts and figures from every available source and arranging these in a comprehensive form.

So much has happened during the last decade, such as the retirement of Dr. and Mrs. Currie, the sending out of new missionaries, the building of the railway, the settling upon Dondi as the site for the Institute and the planning and building of this Training School, that a revision and enlargement of the historical sketch of 1904 became necessary, and the Society made a happy choice in selecting for this task Miss Silcox, Secretary of the Woman's Board, than whom no one is better fitted.

As information arouses interest, the interest of all our home friends in the work at Chisamba must surely be quickened by the thoughtful reading of this little volume.

H. W. BARKER.

Toronto, Sept. 15th, 1916.

FOREWORD.

To H. W. Barker, the author of "The Story of Chisamba," written in 1904; to Dr. C. H. Patton, Secretary of the American Board of Commissioners for Foreign Missions; to the columns of the "Canadian Congregationalist," "The Monthly Leaflet" of the Woman's Board; to Mrs. W. T. Currie and other sources too numerous to mention, I am greatly indebted for assistance in bringing this little history up-to-date. I make no claim to being an author, but merely a compiler of these historical facts and figures. Never having been within 10,000 miles of West Central Africa I cannot speak from experience but have quoted freely from that of those more fortunate. Only the great need of such a volume constrained me to acquiesce with the request of the C.C.F.M.S. that I should attempt to bring our little handbook up-to-date, and it goes forth from my hands with a prayer that the Great Teacher will bless its use among our people and bring Canada and Chisamba into closer bonds of Christian sympathy and endeavor.

L. M. Silcox.

Toronto, January 27th, 1916.

IMPORTANT EVENTS.

1737.—Protestant Missions began in Africa.

1817.—Robert Moffat sent out by the London Missionary Society.

1841.—David Livingstone first went to Africa.

1879.—American Board decided to open a Mission in West Central Africa.

1880.—The first missionaries (Messrs. Bagster, Sanders and Miller) arrived at Benguela, Nov. 10th.

1881.—Canada Congregational Foreign Missionary Society organized in Toronto, May 13th.

1885.—Rev. W. T. Currie chosen our first missionary.

1886.—Mr. and Mrs. Currie arrived at Benguela on June 4th.

Canada Congregational Woman's Board of Missions organized, June 10th.

Mrs. Currie died at Bailundu, September 24th.

1888.—Mr. Currie settled upon Chisamba as the site of the Canadian Station, September.

1890.—Miss Minnehaha A. Clarke went out in August.

1891.—First native converts, January 4th.

1892.—Rev. F. W. and Mrs. Read went out under the American Board to Bailundu.

1893.—Miss M. A. Clarke passed to her reward, March 18th.

Misses Amy Johnston and Helen J. Melville joined the missionaries at Chisamba.

1894.—Chisamba Church organized, May 20th.

Mr. Currie and Miss Johnston married, December 25th.

1895.—Miss Maggie W. Melville left Toronto for Chisamba, July 11th.

Mrs. Wilberforce Lee died in Montreal, November 15th.

1897.—Kindergarten School started at Chisamba in January.

1898.—Chiyuka School opened, October 22nd.

1899.—Dr. Massey and Mr. Robert Moffatt, with Miss Helen J. Melville, left Montreal for Africa, July 26th.

1900.—Mrs. Currie returned to the field, accompanied by Mrs. Moffatt, in May.

1901.—Chief Kanjundu of Chiyuka baptized, January 6th.
School started at Matenda in March.

Building of the "Ella F. M. Williams Memorial Hospital" in Chisamba commenced in March.

1902.—Miss Diadem Bell sailed for Africa, May 24th.

1903.—New Dispensary opened in March.

Rev. F. W. Read died in Montreal.

1906.—Dr. and Mrs. Dr. Cammack sailed for Africa.

1908.—Corner stone of new Temple laid at Chisamba.

1909.—July—New Temple opened.

1911.—Rev. W. T. Currie retires.

A. B. C. F. M. Deputation visits Chisamba.

1912.—L. Gordon Cattell goes out.
August—Disastrous fire, Chisamba Station.

1913.—Rev. J. T. and Mrs. Tucker arrive at Chisamba.
Chief Kanjundu dies.

1914.—L. Gordon Cattell returns and is married to Miss M. Morton of Hamilton.

Oct. 1st—Dondi Institute opens.
July 25th—Mr. and Mrs. Cattell sail.

1915.—March—Dr. Moffatt takes charge at Chisamba, Drs. Cammack go to Chiyuka.
April 7th—Dr. W. T. Currie dies.
Sept. 28th—Girls' Boarding School at Chisamba opened.

AIDS IN PRONOUNCING MISSION NAMES.

A is pronounced ah; e, a; i, e; ai or ae, i; u, oo; c, ch. The accent is always on the second last syllable.

AFRICA.

Is there a darker spot the round world o'er?
  Surely this land in deepest gloom doth lie,
The cruelty of hard oppression's yoke
  Blights all the black man's days until he die.

Who shall depict the miseries of the slave,
  The galling fetter, and the grinding toil,
The fatal march, the dying and the dead,
  Where blood of countless victims stains the soil?

Is there no pity left in Christian hearts,
  Can we unmoved the tale of sorrow hear?
God of our fathers, give us grace and love,
  The burden of our brother's care to bear.

Bring to this deeply stricken people news
  Of Christ's great love, the balm of Gilead pour
Into these wounded hearts: He, only He,
  Who died for sinners, can their sickness cure.

Shine, Sun of Righteousness, on Afric's land,
  Break Thou the fetter, set the bondman free;
So shall the heathen to Thy kingdom come,
  Lifting their sweet thanksgiving unto Thee.

CHAPTER I.

THE WORLD'S LAST FRONTIER—AFRICA.

"The end of the geographical feat is the beginning of the missionary enterprise."— *Livingstone.*

"I want to tell you that Africa is far, far bigger than you think. Give me the whole of India, and in it goes. Now, the whole of China, and in that goes, too. Plus India and China, give me Australia, and in the three go easily. And still Africa, my Africa, like Oliver Twist, asks for more. So we will put in Europe. In it all goes, and even then I have what I believe the Vanderbilts call 'marginal millions.' And yet you hear people speaking as if, when you were in Central Africa, you could live the life of a sort of week-ender, and just run out to see your friends."

The speaker was Dan Crawford, the brilliant author of "Thinking Black," endeavoring to impress upon the minds of his hearers in a Canadian audience the size and vastness of the continent, for Africa is a continent, not a country.

According to the Encyclopedia Britannica, which quotes from Suides, the word "Africa" was the proper name for the great city the Romans called Carthage. It is certain that it was applied originally to the country in the immediate neighborhood

of Carthage, that part of the continent first known to the Romans, and that it was subsequently extended with their increasing knowledge, till it came to include the whole continent.

As to the meaning of the word, the language of Carthage itself supplies a simple and natural explanation; the word Afrygah, signifying a separate establishment, or in other words, a colony, as Carthage was of Tyre. The Arabs of the present day still give the name of Afrygah to the territory of Tunis (the Greeks called it Libya).

The interior of Africa is sometimes described as an immense plateau, and the general contour of the country may be represented by an inverted soup-plate. A line drawn across the continent from the Gulf of Guinea to the southern end of the Red Sea divides this plateau into two parts, the northern having an average elevation of 1,500 feet, and the southern 3,500. There are two very high mountains, Kenia and Kilionanjaru, the latter 18,500 feet. In the northern part of the continent the highlands run east and west, and the southern section, north and south.

The area of this vast continent is 12,000,000 square miles, over three times that of Europe, and nearly four times that of Canada. It is 5,000 miles from north to south, and 4,600 miles across its widest part. Although Africa is the second largest continent, it is the least civilized, and has been called, "The World's Last Frontier."

Of the hundred million Pagans to be found there it has been estimated that not more than four million have been brought under the Gospel. The unfinished task is of colossal proportions.

Think of it, with a population of 150,000,00—about one-eighth of the human race! If the inhabitants joined hands, the human chain would encircle the globe nearly five times! It would take forty Bibles, every letter counted, to represent this immense population. There are in North Africa twice as many natives as in the South, and the South has twice as many missionaries as the North. In Canada, a few years ago there was one ordained minister for every 650 people: in Africa, one foreign missionary (including medical missionaries and teachers) for every 75,000 people. North Africa had one Protestant missionary to 125,000 Mohammedans. The Soudan had one Protestant missionary to 45,000,000 Mohammedans and Pagans. West Africa had one Protestant missionary to 50,000 Pagans. The natives of Africa have been divided into nearly 700 distinct tribes and Dr. Cust compiled a list of 438 African languages, beside 153 dialects. Yet two thousand years ago our Lord and Master left us His commission to GO-Preach-Teach-ALL Nations. If the estimate given by the late Silvester Horne is correct—and there is every reason to believe it is, then there are still ninety-six millions in Africa alone who have yet to be brought under the power of the Gospel!

More than this, Africa, or "Dongo," as some of her children call her, has a great "open sore," or, as Dr. Drummond designated it, "Heart Disease," for from earliest times slavery has existed in all its horrors, conquered tribes being held as slaves. Let it be understood that slavery is not a foreign importation, but a native institution there. Until recent times it was the native occupation, and from trading in slaves themselves to selling slaves to foreigners was but a step.

The export of slaves was commenced by the Portuguese early in the sixteenth century; and though nominally abolished in Portuguese territory about 1880, it still existed and may even yet exist under the somewhat respectable designation of "Contract Labor." Two years ago another edict went forth from the Government that slavery must be abolished. This was largely owing to the agitation aroused by the findings of men sent out to investigate conditions on the cocoa plantations on the islands of San Thomé and Principe, off the coast of West Africa, just north of the equator.

Travellers, journalists, missionaries and others had from time to time alleged that slavery was still carried on there and the Anti-Slavery Society of England, backed by the great cocoa firms of Cadbury, Fry and others, sent out four British Consuls to investigate the conditions. Lisbon also sent a Commission which did good work as long as it was in the country. The following passages from

NATIVE BRIDGE OVER THE KUNJI.
MISS MELVILLE AND CARRIERS.

SLAVE SHACKLES CAST AWAY NEAR THE COAST.
LITTLE SLAVE WHO CAME TO CHISAMBA.

the recently published Blue-Books in England show something of the findings of the British Consuls.

"During the last thirty years there have been shipped from the ports to the islands 70,000 men, women and children, and the cost has been that no less than 100,000 men, women and children have perished on the long march through the tropical regions from their homes in Central Africa. It has been proved that the cocoa produced in Portuguese West Africa is being produced by human suffering probably not paralleled in the African continent, that the laborers are in a bondage from which there is no escape. One of the allegations was that every one of these slaves—there are 35,000 of them—passionately desired his liberty so that he might return to his home; that the first contract was a fraud, and the renewal after five years a farce. Owing to the work of the Society the natives now know that if they protest sufficiently they stand some chance of freedom after five years, and one of the Consuls remarks upon some who in his presence were asked to sign for re-engagement. One woman who had been paralyzed for six years, and whose wants could hardly be as well attended to in Angola as on the islands, refused to ask the administrator to allow her to remain. Another old woman who had, apparently, lost both her feet by accident, insisted on having her liberty, even though it meant wobbling back to Central Africa on her hideous stumps. On another plantation

two men when asked how they imagined they would earn their living in Central Africa replied that if they could not get home to live they could at least get home to die."

This buying and selling of human flesh has been a great hindrance to all forms of missionary enterprise, although only the Christian natives seem to have any moral sentiments on the subject. But as we have pointed out, the Portuguese Republic has taken high ground against slavery, and the Lord of Sabaoth will hear the groans of His suffering children and put an end to this infenal traffic. In the meantime, we of Christian America need not feel too self-righteous in the matter so long as we tolerate in our midst, as we have tolerated all too long, the iniquitous "White Slave" Traffic in human souls.

Another great curse of the country is the Rum Traffic. The deadly stuff is working great havoc among the natives, even very small children being taught to drink it. The African who takes to drink suffers a demoralization not equalled in any other race. Once he gets a taste for strong liquor it seems impossible for him to let it alone.

The import of alcohol into West Africa has, according to L'Official, doubled in the last three years, having passed from 3,600,000 hektoliters to 7,303,215. Mm. Lainy and Sorel in the Annales d'Hygiene et de Medecine Coloniale declare that the French colonies offer the same desolating spec-

tacle (of alcoholism). Ship captains can no longer get Kroo boys for their vessels; tuberculosis rages. The superb race of the Ivory Coast is passing into extinction.

We are glad to note that the Portuguese Republic has also taken this matter into its consideration, not that it poses as a Temperance nation so much as that it favors the wine growers of Portugal and the importation of light wines. However that may be, in 1910 a law went into effect prohibiting the manufacture, importation and sale of rum, and as the traders realize that the traffic was injuring them in many ways they have respected the law—more or less, and the missionaries are thankful for the action of the government, though they have yet much to contend with from this evil.

Against all this there are many bright spots in the dark land. Ethiopia has indeed stretched forth her hands to God. We cannot say definitely just when Christianity was first introduced into Africa. We know that there were men from Africa present in Jerusalem on the Day of Pentecost, who went back and established churches.

The early Christian Church in Africa was full of promise up to the fifth century. A word regarding the early days may not be out of place here.

Has it ever occurred to the reader that Africa was the only country outside of Palestine which had the honor of sheltering our Lord when He was

here amongst men? Ah, we owe something to the land which protected the Infant Jesus from the wrath of Herod. The angel of the Lord appeared to Joseph and warned him that Herod was seeking the young child to destroy Him, and ordered Joseph to take the mother and babe down into Egypt, so "he arose while it was yet night and took the young child and his mother and went down into Egypt" where they remained until the death of Herod.

History tells us that the Apostle Mark was the first missionary to Africa. We all know the story of the meeting of Philip with the Ethiopian eunuch, and how Philip explained the meaning of the wonderful chapter from the prophecy of Isaiah, which the eunuch said he was reading but could not understand. The New Testament tells us how the Word was received, and after Philip had baptized him, the Ethiopian went his way "into his own country" where we may be sure he told of what he had learned. This is all we know of Philip's work, but the Apostle Mark, who is regarded as the founder of the Koptic church, is supposed to have suffered martyrdom in Egypt sometime between 62 and 66 A.D.

In the first century after Christ, Carthage became a great centre of Christianity, while at Alexandria, which saw, perhaps, the beginning of the work, there was planted the first school of Christian theology recorded in history, a school with which

is associated some of the noblest characters in the Church: Clement; Origen, who wrote the first important work in favor of missions, and Pantaenus. So strongly did Christianity become entrenched in Alexandria that paganism, incensed at its growth, made it the scene of great persecutions and the burial place of many a Christian martyr in later days.

The Church at Carthage, too, grew amazingly in spite of incredible persecutions, under such splendid leaders as Tertullian (160), Cyprian (195-258) and Augustine (354-430). There is a beautiful story told of two young Tyrian captives, spared on account of their loveliness, and growing up to places of influence at the Court of the King, where they introduced the principles and teachings of Christianity, forming thus, the first chapter in the history of the Abyssinian Church, which even Mohammedanism did not succeed in overthrowing, so that, though corrupt in form, it continues to the present day.

So Christianity flourished for five centuries, and Islam had her fiercest conquests, covering eight centuries, in taking North Africa from the Christ, the story making one long series of martyrdom, even the noble leaders being beheaded. From being a church of highest morality it drifted into idolatry, then immorality until it sunk into comparative oblivion, hence, the "Darkest Africa" of late years.

In South Africa, Protestant Missions began in 1737, George Schmidt, a Moravian missionary, being the pioneer; and to-day the continent invites missionaries in all directions. Some of the prominent movements of the past thirty-five years have been those on Lake Tanganyika, those in Cape Colony, and northward to Matebeleland, by the London Missionary Society, the agent of the Congre gational churches of Great Britain; on the Niger and the great central lake, Victoria Nyanza, at Uganda, by the English Church Missionary Society; on Lake Nyassa and vicinity by the Scotch Free, United Free and Established Churches; in Basutoland and on the Zambesi, by the French; on the East Coast by the English Universities Mission Society for the Propagation of the Gospel; in Southern Egypt by the United Presbyterian Board of America; on the Congo by the British and American Baptists; and in Zululand, Gazaland and Angola by the American Board of Commissioners for Foreign Missions, the great Congregational Mission Board of the United States, also the Canada Congregational Foreign Missionary Society, the English Brethren Mission, and in Loanda and Northern Angola, the Methodist Episcopal Mission.

In Northeast Africa there were in 1910, 16 Societies, 296 foreign and 818 native workers.

In Northwest Africa there were in 1910, 12 Societies, 155 foreign and 28 native workers.

In Western Africa there were in 1910, 19 Societies, 518 foreign and 2,538 native workers.

In Southwest Africa there were in 1910, 20 Societies, 664 foreign and 2,217 native workers.

In South Africa there were in 1910, 52 Societies, 1,589 foreign and 8,680 native workers.

In S. Central Africa there were in 1910, 22 Societies, 403 native and 3,093 native workers.

In East Africa there were in 1910, 20 Societies, 648 foreign and 2,962 native workers.

In 1911 it was estimated that there were in Africa 2,470 foreign missionaries; 13,089 native assistants; 221,156 communicants; 527,800 adherents; 4,000 schools, and 203,400 pupils.

One of the best known missionaries to Africa was Robert Moffatt, D.D., a Scotch Congregationalist, who was sent to Africa in 1817 by the London Missionary Society. He lived the greater part of fifty years among the Kaffirs in Bechuanaland. When he first went out, finding no one to teach him the language, he lived for months hunting, eating and sleeping with the natives until he had learned the language well enough to preach to them. He had to be carpenter, blacksmith, cooper, tailor, shoemaker, miller and baker. The natives whom he sought to benefit stole his sheep at night, carried off his crops, turned aside the water which he had brought from the river to irrigate his fields, and stole any tool which he would leave lying about for even the space of a

minute. The kitchen utensils had to be taken regularly to church to prevent the natives from stealing them; the pots and pans as well as the Bible being placed on the pulpit during the service. The natives, in time of a severe drought, decided that the missionaries were to blame and ordered them to leave, giving them to understand that they must go or suffer death. Moffatt told them he was suffering from the drought as much as they and wished to stay and preach to them. He finally told them that they might kill him or burn him out, and uncovered his breast, telling them to thrust in their spears if they wished, but he would not leave. The head man said to his companions, "These men must have ten lives when they are so fearless of death," and went away. The heroic missionary and his equally heroic wife labored for eleven years to win the heathen before anyone confessed faith in Christ; but finally Mrs. Moffatt wrote home, "You can hardly know how I feel when I sit in the house of God surrounded by native Christians. I am happy, though my home is a single room with a mud wall and a mud floor." Dr. Moffatt said that the great results which followed his work were not brought about by Robert Moffatt but by Jesus Christ in the body of Robert Moffatt. However, if Robert Moffatt had not laid his all at the feet of his Master, Jesus Christ could not have used him as he did.

No sketch of Africa would be complete without

(Opposite page 27)

CARRIERS IN CAMP, MAKING A STOOL AND SMOKING.

some reference to David Livingstone, whose centenary was celebrated all over the civilized world in 1913. Dr. Livingstone who first went out to Africa in 1841 under the L. M. S., became interested in that country through hearing Dr. Moffatt speak in England. Although not a man of worldly ambition, yet to him as to no other man belongs the honor of opening up Africa, and of giving to the scientific world facts hitherto unknown regarding the interior of that great continent. He was a great explorer, because he was first of all a great missionary. Early in his travels his indignation was aroused by the Boer's treatment of the natives. While frankly admitting that the Boers had many good qualities, he found that those whom he met virtually enslaved people by compelling them to labor without remuneration, and by seizing their children. Knowing that the missionaries were against this, the Boers opposed their coming. Once, when Livingstone was absent, they raided his house and stole or destroyed all his worldly goods, valued at three hundred pounds. Though sorely tried Livingstone remained undaunted. "They are determined to shut up Africa," he said, "but I am determined to open up Africa, or perish." He did both.

Many a time did he encounter hostile attacks from native tribes. On one of his long journeys, the suspicious feeling regarding him reached a climax, and he never seemed in more imminent

peril. He entered in his diary these words: "Oh, Lord, grant me resignation to Thy will, and entire reliance on Thy powerful hand. On Thy Word alone I lean; but wilt Thou permit me to plead for Africa? The cause is Thine. What an impulse will be given to the idea that Africa is not open if I perish now!" Trust in God and His Word was Livingstone's great characteristic, and it is said that he never prayed without the petition that he might imitate Christ in all His imitable perfections. "My great object is to be like Him," he said.

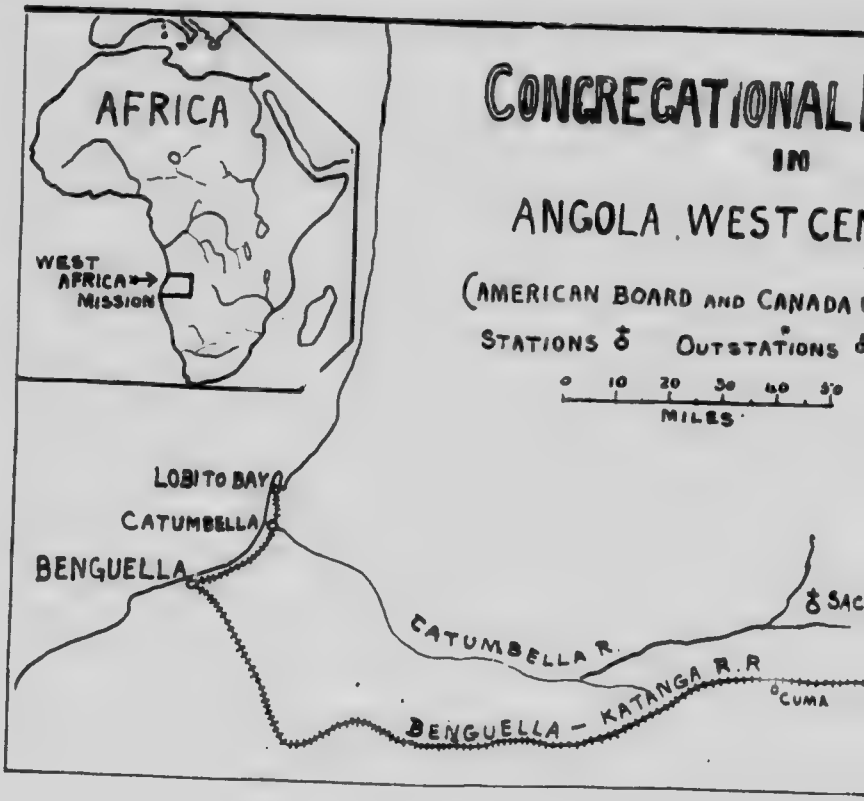
Livingstone's life, while most strenuous in every way, was also a life of prayer and he died at Ilala on his knees. His faithful attendants, Susi and Chuma, resolved to carry his remains to Zanzibar for shipment to England. This was a perilous undertaking, not only on account of the risks of travel, but because of the superstitious horror of the natives concerning the dead, and the news of the Doctor's death travelled rapidly. His heart, which had beaten long for Africa, was removed and buried under a mvula tree; the body was embalmed, rolled in the form of a cylinder so as to appear like a bale of merchandise and lashed to a pole, which was carried by the two men. Then a fagot of mapira sticks, six feet long, swathed in cloth to resemble a dead body, was sent back along the way to Unyanyambe, as if the party had changed their minds. The ruse threw the unfriend-

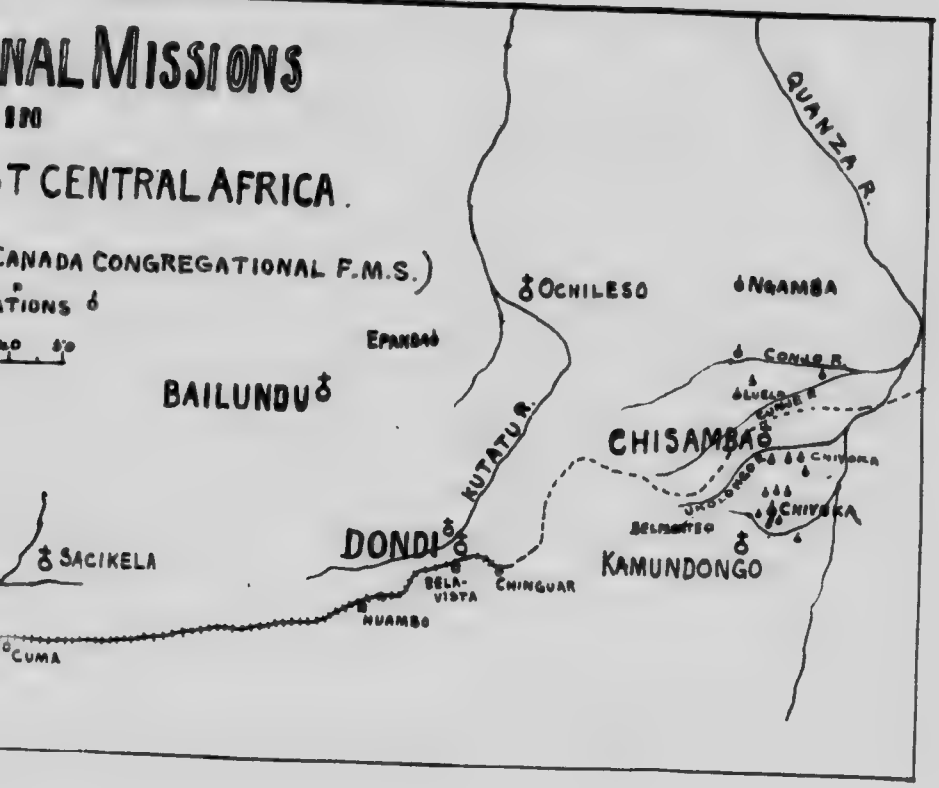
ly natives off their guard, and the faithful carriers succeeded in reaching Zanzibar. The body was conveyed to England and buried in Westminster Abbey on April 18th, 1874. A few years ago, a missionary travelling in the Rovuma country met a native with the relic of an old English coat over his shoulder. The native said that ten years before he had travelled some little distance with a white man who had given him his coat. "He was," the native said, "a man whom to have once seen and talked to was to remember for life; a man whom as a leader all men were glad to follow; a white man who treated black men as his brothers; a man who knew the way to the hearts of all." This memory that Livingstone left through the length and breadth of Africa has made the way easier for all white men who have followed in his path. On March 11th, 1914, there sailed from England under the auspices of the United Church of Scotland, Dr. Livingstone Wilson and Miss Livingstone Wilson, grandson and granddaughter of David Livingstone, who have gone as missionaries to Nyassaland, Africa. The spirit of David Livingstone and his wife, Mary Moffatt—for she married Dr. Moffatt's daughter—still lives in the hearts of their children's children.

"To lift the somber fringes of the night,
To open lands long darkened to the light,
To heal grim wounds, to give the blind new sight,
Right mightily wrought he.

Like Him he served, he walked life's troublous ways
With heart undaunted, and with calm, high face;
And gemmed each day with deeds of sweetest grace,
Full lovingly wrought he.

Like Him he served, he would not turn aside,
Nor home nor friends could his true heart divide;
He served His Master, and naught else beside,
Right faithfully wrought he.


AFRICA
WEST AFRICA MISSION
CONGREGATIONAL
IN
ANGOLA, WEST CE
(AMERICAN BOARD AND CANADA
STATIONS
OUTSTATIONS
0 10 20 30 40 50
MILES
LOBITO BAY
CATUMBELLA
BENGUELLA
CATUMBELLA R.
BENGUELLA - KATANGA R.R
CUMA


NAL MISSIONS
T CENTRAL AFRICA.
CANADA CONGREGATIONAL F.M.S.)
ATIONS
EPANDAS
BAILUNDU
OCHILESO
NGAMBA
QUANZA R.
CONJO R.
CHISAMBA
CHIVEKA
KUTATU R.
DONDI
SACIKELA
BELA-VISTA
CHINGUAR
KAMUNDONGO
NUAMBO
CUMA

CHAPTER II.

THE PORTUGUESE PROVINCE OF ANGOLA.

"Climes remote and strange,
Where altered life, fast following change,
Hot action, never ceasing toil,
Shall stir, turn, dig the spirit's soil;
Fresh roots shall plant, fresh seed shall sow,
Till a new garden there shall grow."—*Bronte.*

We Canadian Congregationalists have a special interest in Angola—a Portuguese possession also called Portuguese West Africa. Bordering on the Atlantic, with a coast line of more than a thousand miles, from the borders of the French Congo to German S. W. Africa and extending back into the continent variable distances to the borders of the Congo Free State and British S. Africa, it has an area of 484,000 square miles and an estimated population of 4,119,000. The population has been affected by the northward movement of the Boers, and, as Angola is a Penal Colony, by immigration of the Portuguese. Ten years ago there were about 6,000 of European descent in Angola and these numbers have been considerably augmented.

The characteristic feature of the African coast, a line of cliffs approached by terraces, is continued eastward through Angola. The country is well

watered, especially in the north. In the south the rainfall is less and many of the streams dry up. Great diversity of climate is necessarily experienced in such a length of coast line. Vegetation becomes more abundant as you pass from south to north.

Small herds of cattle are kept by the natives, but chiefly in the southern part of the province, and by a few in the north. The central and coast tribes do not raise them to any extent, but practically every village has chickens, goats, sheep (without wool) and pigs. Cats are rarely found but dogs are plentiful. A wild species of dog has been seen east of the Kwanza river. Lions are to be found in all parts of Angola, but are seldom seen on trade routes or in well-populated districts. Hyenas are numerous. Elephants and zebras are rare except in the extreme east of the province. Antelopes of many varieties occur north and south from the coast to the Zambesi (the eastern boundray). The larger rivers are well stocked with fish. The country is rich in minerals. Since the slave trade has been checked by British interference, and the ivory trade diverted by the Belgians by severe penalties to their own trade routes in the Congo State, rubber has been of late years the chief source of wealth. A good deal of beeswax is also exported as well as hides, corn, manioc, yams, squash, sweet potatoes, peanuts, millet, sugar cane, beans, ground beans, tomatoes, cape goose-

berry and European fruits and vegetables are cultivated.

On the Coast are Mossamedes, Benguela and Lobita, now the gateway to our mission. The harbor at Lobita is a splendid one, three and a half miles long and a mile and a half wide, landlocked, having exceptional depth and an entrance channel navigable day and night by steamers of the "Mauretania" class. The steamers at Lobita lie alongside a pier, which though built parallel to the beach and less than 100 feet from it, has forty feet of water, no dredging having been done. From this truly remarkable port a railway is being built inland for one thousand miles to Katanga, in the Belgian Congo State, where there are rich mines of copper, gold, platinum and paladium. This railroad is being built and financed by British brain and capital and has been a stiff proposition from the first. Owing to the destructive white ants prevalent in Angola, steel and cement have to be used where in this country we use wood for sleepers and telegraph poles. The road has now pushed inland several hundred miles through the rough mountainous country to within a couple of days journey from Chisamba. In 1914 it had already cost $30,000,000.

Loanda is the seat of the Provincial Governor-General, while the Governor of Benguela exercises a subordinate authority over the southern part of the province. The tribes in the interior have, until

very recently lived practically in independence of all foreign rule. Angola was discovered by the Portuguese under Dom Cam in 1484; and since that time, with the exception of a short period, from 1640 to 1648, during which the Dutch attempted to expel them, they have maintained their possession of the country unmolested by the powers of Europe.

There is a cable station at Benguela and telegraph service to Bailundo Fort and also to Belmonte Fort, about thirty-five miles from Chisamba. Over 800 miles of telegraph are in operation.

Going inland, the path as a rule runs through open country having the appearance of a thinly planted orchard with here and there considerable small underbrush. Flowers in great profusion skirt the path. The banks of the streams in some places are quite heavily wooded though it is only in certain districts as Chiyaka, Chisamba, Dondi and Ngamba that the trees are sufficiently tall and straight to be of value as timber. The grass is often over one's head and this gives the country its native name, Dongo, "Land of the tall grass," though the term is not known at Chisamba.

The "Wet" season is from October to May and the "Dry" from June to September. The most trying weather is said to be in August and September and during the dry season frost is frequent in June and July. Around Bailundu the temperature is similar to that of California, rarely sinking

to freezing point or rising obove 90 degrees F. Rain is usually accompanied by violent thunder such as is seldom heard in Canada and the rain is often what we would call cloud bursts.

The Customs charges are a great drawback to foreign work in Angola. Duty is high, and the system most erratic. By the time you have paid, probably 20 cents per pound on your medicines, whether of salt petre or quinine; 2½ on soap; 20 cents on tea; 2 cents on sugar; 7 cents on surgical instruments; $1.20 per 100 pounds on wheat flour; 80 cents on boots and shoes; 20 per cent the value of your furniture, you have paid about enough. Benguela merchants receive $3.00 a bushel for potatoes; $5.00 a bushel for onions; $12.00 per hundredweight for flour. All this proves conclusively that missionaries cannot live on our love alone in that land.

With the natives the currency of the country, instead of being gold, silver, and copper, is cloth, rubber and salt. Every caravan must be supplied with these things to make purchases on the road. The rubber, in a crude state, is in strips about six inches long, two wide, and one thick, called a "ten of rubber" because each strip is made of ten small balls.

A "Ten of rubber" is equal to about ten cents in our Canadian currency. The rubber is obtained from a vine and also from the rubber tree. The

trade cloth consists of factory cotton, print and shirting. Bandana handkerchiefs are also used. Cloth is worth 8c. or 10c. per yard, and a handkerchief is equal to a yard of cloth. Salt is a much used article. It is of coarse quality, obtained largely at the coast from the evaporation of sea water. A teacupful is worth 10c. and a teaspoonful will buy a hen's egg! Since the formation of the Republic in 1910 Portuguese money has been in circulation.

Until within the last ten years the roads inland were but footpaths, most of the transportation being effected by means of carriers. Some twenty-one days were required for the journey between the coast and Chisamba, a distance of 300 miles. The tepoia was then the only conveyance for women and children. This is a hammock swung on a pole attached to which is an awning to protect the occupant from the sun or the rain. The tepoia is carried by two men, one at either end of the pole. It is still used for outstation work, but the bicycle, monocycle, motorcycle and even the automobile has invaded Angola to-day; at least the Governor employs one of the latter. This invasion has necessitated the building of better roads, and whereas the native paths meandered in every direction, the new roads are broad and straight from fort to fort. All baggage and supplies for the missionaries must still be carried inland from railhead by carriers, a manload being sixty pounds. Mails are

carried to forts by motor wagons and ferries are talked of.

The usual costume of a carrier consists of a sort of skirt extending a little below the knee. Instead of boots, thin leather sandals protect the feet from the hot sandy paths.

"Physically the Ovimbundu (natives) people are of good average height, rather slender, and give the impression of not being as stocky and stalwart as some African tribes," writes Dr. Patton, who recently visited them. "But anyone who sees Ovimbundu carriers cover their twenty miles a day under loads of seventy to one hundred pounds will not question either their strength or endurance. In complexion they are generally darker than the Zulus, yet do not show the brown and light shades common with the natives of Natal. They are jovial, kindly, trustful and polite. With a certain dignity in bearing they are on occasion strikingly demonstrative as compared with the reserved Zulu. It seems no fairminded person could fail to find the Ovimbundu a lovable people. It is difficult to learn how many of the tribe there are, but a conservative estimate puts the number between 300,000 and 500,000. There are other tribes outside this district of which we as yet know little or nothing. The natives travel usually before noon, resting during the heat of the day. Their one meal is eaten at the end of the day's march. They are very superstitious and again and again when

travelling one sees rude shrines or fetich houses sometimes containing roughly carved images: or, passing graves, notice they are covered with low grass roofs, food being placed upon the mound. Frequently forked sticks over the graves were loaded with weather-bleached skulls of antelope."

There is a regular mail and passenger service between Angola and the outer world by Portuguese steamers. The mail leaves Lisbon the first of each month, being due at Lobito on the 18th. From Lobito these boats proceed to Portuguese East Africa, calling at Capetown. Returning, they leave Lobito for Lisbon on the 24th of every month. There is also a slower, an intermediate service by the same line. An English boat of the Union Castle Line calls at Lobito every two months on the voyage from Capetown to Southampton. The railroad is cutting the time for the journey inland practically in two. Whereas it used to take fifteen days to reach Bailundo from Benguela on the coast, a recent letter travelled all the way from Bailundo to Chicago in thirty-one days.

The language, Umbundu, is classed with the great family of Bantu dialects. Structurally, it is regular and the grammar not difficult of mastery. In sound it abounds in vowels and is very rhythmetical and euphonious, to such a degree, in fact, as to seem lacking in a certain desirable ruggedness. A number of Umbundu and Zulu words are

identical: other words are the same, but have different meanings, or the same root is found with an allied meaning. Certain differences are no less marked. The Umbundu has no clicks and the letters "r" and "z," prevalent in Zulu and Kafir, find no place in the alphabet. There are one or two nasals, however, in the Umbundu which are very elusive.

The Scriptures have been translated into 58 of the 200 Bantu languages. This great group of tongues exhibits marvelous structure yet they are spoken perfectly by savages and even cannibals. Missionaries comment on the fact in wonder, that races absolutely without culture should possess such complex and cultivated languages. Dan Crawford says, "We (Africans) have 19 genders, the most delicate of distinctions, and 19 categories in the class of nouns, and 33 tenses for the verb. The infinitives of verbs all end in 'a,' a most musical ending."

Travellers in Angola spend the nights in camp or in little grass huts built beside the way. These huts are conical in form, ten to fifteen feet in diameter at the base and about ten feet high, with a doorway open in the side. Boughs are used instead of doors, and beds are made of leaves or grass.

CHAPTER III.

THE ANCIENT KINGDOM OF BIHE.

"Oh, that I had a thousand lives and a thousand bodies; all of them should be devoted to no other employment but to preach Christ to these degraded, despised, yet beloved mortals."—*Robert Moffatt.*

"Bihe, in Angola, is properly the name of an extremely fertile plateau about 5000 feet above the sea level, occupied by rude and wholly uncivilized, but shrewd people of mixed origin," says our friend, the encyclopædia. "Bihe," or "Bie" (accent on first syllable, pronounced "Veeyay") is Viye in the Umbundu language and is said to have been the name of an elephant hunter who, meeting in that district a hunting party of another tribe and being attracted by the charms of a young woman among them, decided to marry her and settle right there. His village increased in time and his name was given to the whole district. The Portuguese did not catch the native pronunciation, so Viye they called Bihe. They speak of Chisamba as "Quissamba."

Bihe has been a great caravan centre, one of the main lines across the continent passing through it, and from this main line roads lead away north to the Congo State, east to the Zambesi, Lakes Mueru,

Bangewelo, Tanganyika, Nyassa and Mozambique, and S. E. to Barotse Valley. Serpa Pinto said: "Biheans travel the continent from the equator to the Cape of Good Hope. I have visited many tribes who never before had seen a white man, but I have never met one who had not come in contact with the inhabitants of Bihe." The Portuguese have practically obliterated the old kingdoms of Bihe and Bailundu, though the native chiefs still have power in their own villages and districts.

The population throughout Bihe may be said to be equal in density to that of the agricultural parts of old Ontario. The natives live in somewhat rude, wattled houses and are all partially clothed. They have regular negro features, short curly hair, splendid physiques, erect lithe figures; are active in habit and friendly in disposition. They belong to the great Bantu family which occupies the central part of Africa between five degrees north and twenty degrees south latitude

The native government is patriarchial and simple. Each tribe has its chief, or King, who is leader in war as well as chief at home. A council of head men surround the chief as his advisers, and these regulate the succession. The wealth of a chief has usually been reckoned by the number of wives he had. While family ties have been recognized, women have been the laborers in the field and the drudges of the household, the men being traders and warriors, though, unlike some tribes, they

build the houses and cut down trees to clear the land for fields.

There is no very distinct religious system among either the Bailundus or the Biheans, yet they do not worship idols. They believe in a great spirit called Suku, whose influence is to be feared. When asked whether Suku made the world, the Bihean will answer, like the more civilized agnostic, "I don't know; perhaps so." But stronger in the native's mind than the fear of Suku is the dread of the spirits of the departed. When a person dies his spirit is said to go to Suku, but the locality is unknown. Some say, "over the sea." They believe, however, that the spirits are ever present and ready to injure even their own relatives. To ward off their dangerous influences, and to insure success in trading and other enterprises, the natives employed a fetich. This may be anything—a stick, stone, bird's claw, goat's horn—which the witch-doctor has charmed so as to preserve its owner from danger and injure his enemies. The natives regard these strange charms with fear and superstition. They are worn on the person, hung on the trees, or carried in war under the delusion that they possess some mysterious power over the evil to which men are exposed. The possessor talks to his fetich and urges it to action by entreaties and threats.

Then, too, they have a firm belief in witchcraft. If a case of death cannot be attributed to the in-

fluence of some evil spirit, it is attributed to some person who wished to kill the deceased. Funeral ceremonies sometimes last for days, and are virtually trials to find the guilty person. Formerly, a charge of witchcraft meant death to the accused, but the intervention of the missionaries has put a stop to such a sentence in their localities. The father of two boys who afterwards became evangelists at Chisamba (Muenekanye and Mbembeli) was shot, quartered, and burned on such a charge. Generally the payment of a large fine—if a rich man, or being sold as a slave—if a poor man, satisfies the avengers.

Here, as in other lands, the missionary has to encounter the natural apathy and opposition of the unregenerate heart; but, on the whole, the people are susceptible to the Gospel message. It is also a very gratifying fact that their language is so capable of conveying religious ideas with reasonable facility. To one on the field the utter hopelessness of the heathen condition, the contrast between their debased and ignorant state and our happy and enlightened one, the knowledge that there is no hope for them but in the Gospel of the blessed God, with the assurance that it will be the power of God unto their salvation if they will believe, comes with great force.

If a mother allows her child to get burned, even a very little, the people of her village plunder her; taking her pots and baskets. When twins are born

it is usual for a mother to return to her own people until the children are able to walk well; then she again goes to her husband. A girl of eleven or twelve may change her name if she wishes, refusing to answer to that of her childhood. If a rooster crows in the evening after sunset, it must be killed and eaten. If January opens with fair weather, it will be fair, they say, throughout the month. When there is a new moon, the person who is first to say to another "Okasumbi kange," can demand payment from the other. It is very unlucky if there should be thirteen—but I am writing of the superstitious Bihean and *not* of strong-minded Canadians who do not believe in such foolish signs and omens!

Leopards, lions, hyenas, monkeys and panthers are sometimes seen, though seldom near the villages. The country is too thickly populated for large game. Rabbits, quail, and pheasants occasionally form part of the missionaries' fare, though even these are not plentiful. Snakes occasionally give trouble. The country is full of insect life. Take this parapragh for instance, "Big moths flutter noisily about your lamp or try to commit suicide in your soup, leaving the fluff off their wings floating on the surface. The jigger burrows into your flesh, and starts in to raise a family in a little white bag beneath your skin. The large brown driver ant marches in swarms of millions, with giant ants as leaders and officers, devouring every-

thing from a grasshopper to a goat. They will enter your house; no matter how well filled your larder was before their visit, it will contain nothing but bones afterwards. The white ant destroys your most valuable property, your best trunks, your favorite shoes. In one night he will so attack a wooden box that when you lift it in the morning the bottom will drop out; he will eat a living eucalyptus tree, and when he is in the district the poles of your house in a few months' time will crumble to dust. Large beetles come from long distances to see you and end their journey by striking you in the face. Many insects of smaller calibre settle on your neck and when you try to brush them off, sneak down your back." The "jigger" which is the cause of so much suffering to the one attacked, is said to have been "imported" from South America. The natives are very fond of eating locusts. An army of these pests has been known to take ten days to pass, having come up steadily from the coast. The constant roar of their flying is like the sound of our Niagara and they make short work of everything that is growing. There is also a bean-bug which destroys the bean crop.

There are few cattle in the country. The Ovimbundu are not cattle lovers like the South African. They do not use milk or know how to train cattle to work. Several of the young men at Chisamba own small herds—can milk and use it for their families, though at first it was difficult to get them

to taste it and can drive a wagon drawn by twenty oxen. Then much of the grass of the country is most destructive to live stock and diseases of both cattle and horses are prevalent. All this goes to show that missionaries have something to do beside preaching and teaching.

There are said to be fifteen Mission Stations in Angola, occupied by the Baptist Missionary Society, the Methodist Episcopal, the American Board (A.B.C.F.M.), the Plymouth Brethren, the Disciples (F.C.M.S.), and the British and Foreign Bible Society has an agency. There are also some Roman Catholic missionaries.

In the thirty-four years since the American Board began work in the province the Umbundu language has been mastered, reduced to writing, and a literature provided by their missionaries. The output, up to the time of writing, is as follows:

The entire New Testament in Umbundu.

The books of Genesis, Psalms and Proverbs.

Old Testament Stories.

Stories of Jesus.

A Hymn Book, prepared by Dr. Wellman (335 hymns).

A Catechism.

Pilgrim's Progress (Translated by Mr. Sanders).

An Umbundu Vocabulary (Prepared by Mr. Sanders).

WAYS OF TRAVEL IN BIHE.

Dr. Currie in bush-car at the left. Ox ready for riding in centre.
Mrs. Currie in tepoia at right. Native carriers with loads.

Umbundu Fables (Miss Stimson, Miss Reddick, Dr. Wellman).

Primer (Prepared by Miss M. W. Melville).

Arithmetic (Prepared by Miss M. W. Melville).

The Vocabulary is a volume of 648 pages and has but recently come from the Mission Press at Kamundongo; 400 pages are given to Umbundu-English and 248 pages to English-Umbundu words. It will be invaluable in all the region where the Umbundu language is spoken.

Mrs. (Dr.) Moffatt is preparing a geography for the primary.

Rev. J. T. Tucker of Chisamba has also prepared a series of Portuguese-Umbundu lessons for the schools which is to be printed this season. It is but natural that the Portuguese officials should wish their language taught instead of English in the schools and it has become necessary for the missionaries to understand, speak and write, not only English for the benefit of those in this country who are supporting the work, and Umbundu, the native tongue, but also Portuguese, the language of the governing country.

The missionaries have a printed magazine of their own which gives the news of the various stations (there are now six), the out-stations, home, and also helpful suggestions, etc. The name of this little paper is "Ndaka" (The Voice). It is a monthly, costs "two yards of calico" a year (including delivery) and proves a strong bond be-

tween the workers, native and foreign alike, for it is printed in Umbundu.

The West Central African Mission of the A. B. C. F. M. and Canada Congregational Foreign Missionary Society to-day consists of six stations as stated; Chisamba, the Canadian station, the largest, is the furthest inland, some 300 miles. It has 13 schools with over a thousand pupils; a large native church at both Chisamba and Chiyuka; a hospital with a physician and a trained nurse; an industrial department; nine missionaries. Bailundo is two hundred miles inland. It has 15 schools with 1500 pupils; there is here medical work also with a trained nurse in charge; seven missionaries. Chiyaka (Sacikela) is the nearest to the coast, 60 miles west of Bailudo. It has three schools, medical work and four missionaries. Kamundongo, on the other hand is 90 miles east of Balundu and has the Mission Printing Press. It carries on translation and a little publication work. It has schools also at Gamba, medical and industrial work and five missionaries. Ochileso is 75 miles E. N. E. of Balundu, has Prmary, Kindergarten, Boys' and Girls' schools and six missionaries. Dondi is the new central station for the Training Institute. It is four days' march from Chisamba, three from Kamundongo, three from Ochileso, one and a half days from Bailundu and four from Chiyaka.

A Scotch missionary in a neighboring field says Bie cannot be overestimated as a centre for mis-

sionary work, as its people travel in every direction. He is convinced they are the most enterprising tribe in all central Africa.

CHAPTER IV.

THE EARLY DAYS OF THE MISSION.

"The daybreak call,
Hark how loud and clear I hear it sound;
Swift to your places, swift to the head of the army
Pioneers, O Pioneers."

In 1879 Dr. John O. Means read a paper before the American Board on the advisability of opening a West Central Africa Mission. He had thoroughly investigated all available sources of information, interviewed explorers, etc., and paid great stress on the fact that the Biheans were traders and travellers and that their evangelization meant much to other tribes.

After hearing the paper the American Board at its annual meeting directed the Prudential Committee to open a Mission in Bihe. Its elevation, consequent healthfulness, and the seclusion of the people from disturbing influences, were considerations in favor of the field. The explorations of Livingstone and Stanley had directed special attention to the interior of Africa, and a timely gift from a good friend of the Board enabled them to enter upon the undertaking. Hence, years after, it was a great joy to Mrs. Means when Chisamba began sending evangelists with the trading caravans going into the far interior.

The first missionaries to enter the new field were Rev. W. W. Bagster, Rev. W. H. Sanders (who is still in the Mission), and Mr. S. T. Miller, who arrived at Benguela on November 10th, 1880, and were civilly treated by the Portuguese authorities. But the delays and difficulties in dealing with the easy-going natives made it wearisome and vexatious task to secure porters for the inland journey. They suffered much inconvenience from the unsuitable lodgings and the trying climate but after many disappointments finally started for Bailundu on March 9th of the following year, reaching there on the 28th inst. It must have been a picturesque procession indeed, from the description given in the "Story of the American Board." "Beasts of burden not being available, the loads were carried by porters, and the travellers either had to walk or be carried, African fashion, in tepoias. Mr. Bagster, who had already suffered much from Coast fever, rode an ox; Mr. Sanders and Mr. Miller, who started in tepoias, walked most of the way; then there were seven donkeys taken for use in the interior, and some sixty natives, each carrying a load of some sixty pounds. Including all the camp followers, ninety-five persons were in the company."

Ekwiki, the native king, fairly compelled them to remain at Bailundu as his "children," although the king of Bihe was eagerly awaiting their coming and had sent out his head man to extend his hos-

pitality. The missionaries were looked upon as almost superhuman and many feared them. The Portuguese had told the Bailundos that the white men lived under the sea, which they could readily believe as their own world was bounded by the horizon, and all beyond was supposed to be water. Everything the missionaries had was looked upon as a charm and as their boxes were opened the dusky natives looked expectantly for the big fetich by which they worked their wonders.

Houses after the native fashion were built by the missionaries. The frame work was raised, over which sticks were fastened and covered with adobe, and the roofs were thatched. Benguela on the Coast was the chosen base of supplies of the "West Central African Mission," as it was called. This town, which the Portuguese have occupied for over 400 years, had a population of 5,000, of which one thousand are Portuguese and, excepting two Englishmen, the residue were blacks of a low order. Before one year had elapsed the mission staff had been reinforced by the arrival of Dr. and Mrs. F. O. Nichols, and Mr. and Mrs. F. A. Walter. The two ladies were the first white women to visit the interior, and were the objects of great curiosity. It was a matter of profound surprise to the natives to see the deference which the gentlemen of the mission paid to the ladies. The pioneers were soon busy building permanent homes, making acquaintance with the people and their speech, constructing

a written language and beginning instruction. Very recently in a series of letters attacking missions in a coast paper, Fonseca Santos writes: "One cannot help admiring the astuteness with which the foreign Protestant missionaries adapt themselves to every change in the country and the life of the people. . . . . The missionaries are always on the mountain top; nothing escapes their notice." This has been a characteristic trait of the missionaries from the first and we are thankful that they still merit these words even from their enemies.

Early in 1882 a severe trial came to the little band by the death of Mr. Bagster, who suffered heavily from coast fever and to whom the labors and hardships connected with the founding of the mission proved more than he could bear. He had been the first to offer himself for the new mission, in a sense its leader, and combined rare good sense and practical efficiency with a deep and sensitive spiritual nature. "He was fitted for superb service in this field." In a letter to his father written shortly after his arrival on the field, Mr. Bagster said: "When the real, live, dirty, naked savage comes before you, not in a book or letter, not in fancy or passing notice, but under your eye; when you place your hand upon his shoulder and feel the dirt and nakedness; when you turn that man's face toward you, and there you read 'no good thing'; when the foulest pictures, thoughts and

words fail to show him as he is, then, and only then, you have to go to Jesus for faith to believe that for such Christ died; then you need to be very humble and look upon this poor creature and say, 'My brother.' Oh, father, there is so much to be done. There are long hours, days, months of patience, labors and prayer needed to raise such. There is enough to do, and yet how powerless we are." Let us bear these words in mind as we later learn how much has been done and is doing still, "In His name we conquer," for "He shall save His people from their sins."

The superstition of the people led them to accuse Mr. Sanders of Mr. Bagster's death. All of Mr. Bagster's property was demanded by the king, among other things a monstrous mule of a very fierce temper. Only one or two of the men could handle him. They knew the natives could not get him to the king, but he was handed over to the messengers without a question. In a few hours he was returned with a graphic account of how he came at them with open mouth, rearing and kicking. The chief sent back word, "Keep your mule; *he* is the fetich that killed Mr. Bagster."

At the very time of Mr. Bagster's death, fresh reinforcements were on the way. Rev. and Mrs. W. M. Stover, Miss Minnie J. Mawhir (afterwards Mrs. Sanders) and Rev. W. E. Fay arrived at the station on June 6th, 1882.

Slowly the missionaries succeeded in gaining the

confidence of the people. Services were held in their homes, to which some of the natives came with more or less regularity, and a school was soon opened under Mr. Miller's care. The native children were too shy to go into a white man's house, but Mr. Miller was equal to the occasion. Printing large letters on a piece of white cloth, and, tacking it to the wall outside his door, he began to teach the children, whose curiosity got the better of their fears, and who ventured inside the mission compound. With the aid of an occasional gift of soap or some small article, a smile or loving pat on the head helped to banish fear and prejudice.

Hardly had the mission recovered from the loss of its leader when, in a whiff of suspicion, and as it proved, instigated and bribed by unfriendly traders, on May 15th, 1884, King Kwikwi sent word to the missionaries that they must go from his kingdom within nine days and must leave all their property behind. They expostulated, but in vain. Hurriedly bundling together what they could carry from both stations—for Kamundongo was also manned by this time—the missionaries fled to the coast. In the small party were three women and two children, but a merciful Providence brought them through all the dangers of the 200 mile journey in safety.

Three of the missionaries returned to America for counsel; Mr. Walter remained at Benguela to

defend as might be possible the interests of the mission. After a short time, the chiefs, convinced of their mistake, and influenced by the Governor-General of Angola, invited the missionaries to return. Mr. and Mrs. Sanders, who had only gone to the coast, were back in Bailundu within four months and were made welcome by the king and people. This was in November, 1884. Early in the following summer Mr. and Mrs. Stover and their little girl sailed from America, and in September took up their residence in the very same house in Bailundo from which they had been driven. The Mission buildings were still standing, though somewhat demoralized. A friendly native, named Cikulo, had safely kept many of the missionaries' belongings. The King of Bihe, when he heard of the return of the missionaries, sent word that their goods were in his possession, and would be returned on payment of $1,000, but that they need not return without bringing him four kegs of rum and several bales of cotton! With the assistance of Mr. F. S. Arnot, a Scotch missionary from further inland, they were enabled to come to terms. It was not long before the schools were reopened, and the natives became more interested than ever. Aside from this outbreak no serious opposition was experienced from native rulers or people. The King of Bihe did show a disposition to treat Mr. Sanders harshly, but, while stirring his people to an attack, he fell dead in a drunken carousal, and

the missionaries were relieved from further danger from that quarter.

Out of these reverses came the first attempt at an Umbundu grammar and dictionary, which Mr. Stover and Mr. Fay had printed during their forced visit to America, the manuscript having been preserved in their flight.

It was only to be expected that the missionaries' attitude towards rum and slavery should incite the hatred of the traders. This feeling culminated in 1908 when the traders tried to force the Government to forbid Rev. Wesley M. Stover's return from his furlough. Mrs. Stover was allowed to go, but for two years Mr. Stover was kept in England, Lisbon and Loanda, while the U. S. Government had to go to the rescue. The charge was that of "meddling in politics on his mission field," in other words, inciting the natives! In March, 1900, the ban was removed and Mr. Stover returned to begin his 28th year of service in Angola.

CHAPTER V.

ENTER THE CANADIANS.

"I go back to Africa to try to make an open path for commerce and for Christianity. Do you carry out the work I have begun—I leave it to you."—*Livingstone.*

The story of our Canadian work begins with the organization of the Canada Congregational Foreign Missionary Society—at first called the "Congregational Foreign Missionary Society of British North America"—which took place on May 13th, 1881, at the meeting of the Union of Ontario and Quebec, held in Zion Church, Toronto, although letters of incorporation were not issued until April 16th, 1889. The officers elected were:—President, J. C. Field, Esq., M.P.P., of Cobourg; Secretary, Rev. Thomas Hall (through whose influence largely the Society was formed); and Treasurer, B. W. Robertson, Esq., of Kingston. For the first few years the Society's work consisted chiefly of collecting money for other missionary societies. The first year $93 passed through their hands, the second $388, the third $507, and the fourth $625. Then an arrangement was entered into with the American Board for the Canadian Society to work through them, sending out missionaries under their auspices. In that

MRS. WALTER T. CURRIE.

REV. WALTER T. CURRIE, D.D.

(Opposite page 58)

way our Society would benefit by the long experience of the American Board, and enjoy the prestige which their missionaries had secured in so many lands, and also take advantage of the business arrangement which so much facilitated such work. It was decided that the Canadian Society should begin with one station in West Central Africa and become responsible for its work. The understanding was that if in the future it should become strong enough and desire it, and no harm should thereby come to the West Central African Mission, our Society should assume entire control and responsibility; but until such time it should be treated as part of the American Board.

In 1885 there was graduated from the Congregational College in Montreal a young man who had purposed in his heart to serve the Lord wherever he might be called. His arm was already strengthened by heavy toil, the color of health was on his face, and he was now ready to enter upon his life work. The call had come to his ears from the heart of Africa, and he hastened to obey. The Canadian churches, through the Foreign Missionary Society, said to him: "You have made us hear that call, too. Go, and we shall pray for you, and sustain you, and your work will be our work." The name of this young man was Walter T. Currie.

Mr. Currie spent his early days in Toronto, where his mother, brother and sisters now reside. He attended Zion Congregational Sunday School,

first as a pupil and afterwards as a teacher. His life was early drawn to Christ and to His work. He was always fond of boys, and, after the Y.M. C.A. had commenced a boys' department, he and some other members of the class became interested in that branch of Christian service. He also took up work in a mission which was being carried on in the East End—Mount Zion Mission, now Broadview Avenue Church. It was here that Mr. Currie, when quite a young man, really entered upon missionary work, and where much of the experience which fitted him for after life was gained. But he had a strong desire to become a foreign missionary and he set about to prepare for the ministry with this purpose in mind. He devoted his spare time to perfecting his education and preparing for matriculation. Walter Currie was a born missionary. His heart was fired with the love of Christ; he was a man of indomitable courage and determination, business to the finger tips, and admirably fitted for pioneer work on the mission field. One of his fellow-students speaks thus of him:—"To my mind there was a striking similarity between him and H. M. Stanley, and I have never been surprised to hear of his successful work. He was a missionary for the love of it. He never tired of talking of it, and, by reading, getting ready for it. Like Livingstone, he originated his own methods and left the beaten track, while his practical good sense kept him from going too far

afield. He was naturally a leader, and certainly has shown himself in his work to be a leader worthy of confidence."

After his ordination and appointment, Mr. Currie spent a year in visiting the churches, that they might be stirred up to a sense of Africa's need, and that they might feel a living fellowship with him in the mission which he should establish. This deputation work proved exceedingly valuable, for it stimulated the churches to missionary zeal, drew gifts into the channel of the Missionary Society and materially increased them, and was also instrumental in binding the churches together with the sense of a common work.

On March 11th, 1886, Mr. Currie married Miss Clara Wilkes, of Brantford, a niece of the late Rev. Dr. Wilkes who was for many years Principal of the Congregational College in Montreal. At the early age of eleven years, Clara Wilkes united with the Brantford Church. Rev. George Fuller, at that time the pastor, said of her: "As a child, she was most thoughtful, affectionate, and obedient." As she grew to womanhood, she became a most earnest teacher in the Sunday School, and was one of the organizers of the Young Woman's Foreign Missionary Society, in which she became a most efficient officer and enthusiastic worker. It is said that no matter how stormy the weather. Miss Wilkes was always present at the meetings.

About three weeks after their marriage, Mr. and

Mrs. Currie commenced their long journey, sailing from Boston on April 3rd, in company with Mr. and Mrs. Fay, who were returning to the field. After their short stay in Boston, one of the Secretaries of the American Board wrote to the Canadian Society: "We were altogether delighted with your contribution to the foreign work; send us more such." And almost as soon as Mr. Currie started work in Africa, he won another high commendation from the officers of the Board, who called him "a born explorer."

The missionaries landed at Benguela on June 4th. The last part of the trip was full of hardships and privations, and Mrs. Currie was borne inland to Bailundu in a sick and prostrate condition. Her husband wrote: "In the midst of all storms we, as husband and wife, have had calm. Blessed is the man who possesses such a wife as mine." The workers at Bailundu expressed their warmest satisfaction with the new lady helper, and they spoke of Mrs. Currie as "a sweet, lovable, and gentle lady." But, as we have seen, the voyage out, the delay at the coast, and the hard journey inland, proved too much for her. Moreover, they had not been on the field long when Mr. Currie became a victim of fever, and, after nursing him, Mrs. Currie contracted the disease, from which she never fully recovered. Although permitted to see the land in which she longed to serve her Master, her strength was not sufficient to enable

her to enter upon her labors, and she passed to her reward at Bailundu on September 24th, a few weeks after their arrival there. It was a hard blow for Mr. Currie, so far away from home and friends; but he was wonderfully sustained. Mrs. Currie's body was laid to rest in a little plot near the mission buildings, and a solemn awe took possession of the dark faces that watched the burial. The death of Mrs. Currie in that far-off land, away from dear ones who still mourn for her, formed a new link to fasten all who knew her to that country. The West Central African Mission is dear to many hearts because of this brave life which was laid down there.

When the sad news of Mrs. Currie's death reached America, a thrill went through the Canadian churches which stirred the women to a special memorial of this heroic life. The Woman's Board had just been organized on June 10th, 1886, and it was decided that their first definite effort should be to raise $500 for a memorial school house. Within a few months almost double this sum was on hand. Part of the amount was spent on the Clara Wilkes-Currie Memorial School at Bailundu, and the balance was laid away for a similar school that should be built when Mr. Currie had decided upon a place to establish a station for the operations of the Canadian churches; and to-day in these schools, "she, being dead, yet speaketh."

On the wall of the Brantford Church is a white

marble tablet of Gothic design, with a cross and crown in bold relief over the inscription, which is as follows:—

In Memory of

CLARA WILKES-CURRIE,

Born February 14th, 1857,

who went with her husband, Rev. W. T. Currie, as the first Congregational missionaries from Canada to Bailundu, W. C. Africa, where she died Sept. 24th, 1886.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv. 13.

A token of sympathy from the Bond Street Congregational Church, Toronto.

Mr. Currie remained at Bailundu long enough to use the language a little, and then began explorations for the purpose of selecting a site for the Canadian Station. He was accompanied by a band of natives, whom he showed remarkable tact in handling, going through many scenes of danger. At last he settled upon Chisamba, which is in the midst of a thickly populated part of the kingdom of Bihe, 35 miles north-east of Kamundongo (where a station was established in 1886) 120 miles from

TORONTO AVENUE, CHISAMBA.
(BACK OF THE HOUSES).

Bailundu, and about 300 miles from the coast—a centre from which 20,000 natives could be readily reached with the Gospel. The Chisamba district is 400 miles south of the Congo. The Quanza River passes some 30 miles to the northward, reaching the Atlantic at Loanda, the capital of Angola, 200 miles north of Benguela. Chisamba is 12 degrees south latitude, 17 degrees east longitude, and is some 24 days march inland, though the railroad, which is to come within forty-five minutes' walk of our station when it reaches Katavola, will make the time to the coast only a few days at the most. Chisamba lies close to the old main caravan road to the interior, over which travelled thousands of shackled slaves. In September, 1888, Mr. Currie moved his goods here, and bought a piece of ground from the chief of Kopoko.

The Chisamba Station consists of an upper and a lower town. While the missionaries first settled in the lower town, it was afterwards considered advisable, for sanitary reasons, to build higher up. The present site, which is half a mile north, overlooks a pretty valley, on either slope of which may be seen dotted here and there native villages. Every day at sunset there rises from each village a little cloud of smoke, indicating the preparation of the evening meal—their only meal of the day. In the upper town, in addition to the missionaries' houses, there have since been built the blacksmith

shop, carpenter shop, hospital and store, while a Girls' Boarding School is now in process of erection. In the lower town are: the fine new temple built at the expense of the natives themselves, the old residences, the old shops and dispensary, and many native houses. Nearly all of the buildings are made of adobe, that is, bricks of sun-dried clay, with roofs of thatched grass. The Portuguese have been much impressed with the nice new houses built by some of our boys.

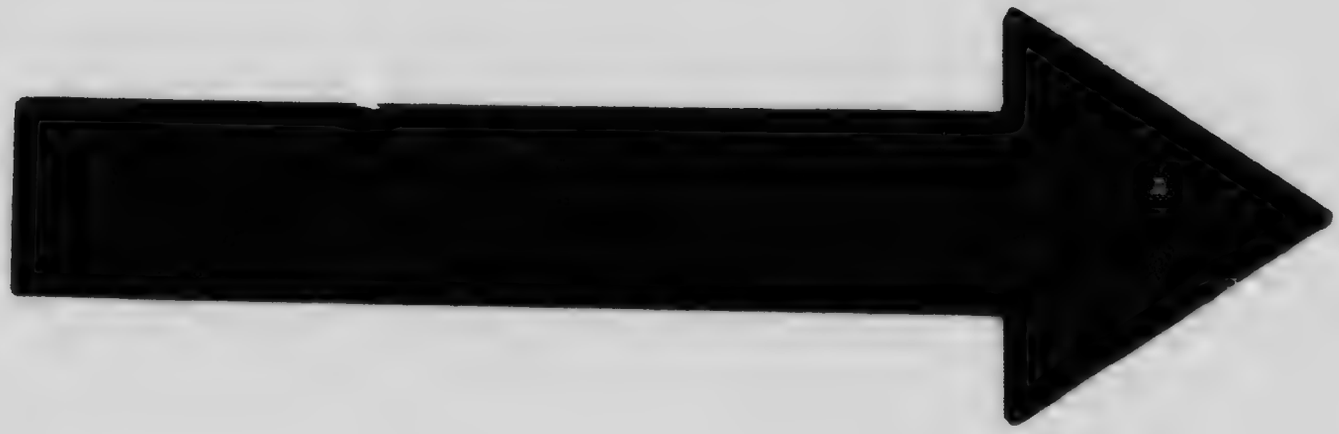
The imposition of the hut, wagon and gun tax (which last two amount to $6.00 yearly) have made quite a difference to the natives, the cost of living is advancing even when one lives in a hut! The thatched roofs for mission buildings are doomed, as they present too grave a fire trap. The manufacture of tiles has begun on the station, and these will likely be used in the future. The destruction of the houses by the ants also necessitates the building of cement structures as soon as the railroad comes sufficiently near to allow of the materials being brought in without too much outlay of funds and physical strength.

But when Mr. Currie first went to Chisamba the natives could not understand why he had come from Oputu (white man's country) to live there. He did not buy their ivory or slaves; he would not sell rum, or drink their beer, or even marry their women! For three years Mr. Currie lived among these people all alone, beaking down their

prejudices, attending their sick, telling them as best he could in Umbundu the story of the Cross, building a house, starting a farm, building a bridge, and in general laying the foundations for a Christian community. How well he and the missionaries who followed him have succeeded in this, time has shown.

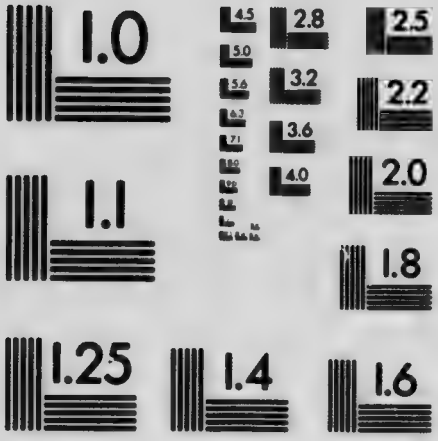
In June, 1889, Mr. Wilberforce Lee, having graduated from the Congregational College, was ordained in Calvary Church, Montreal, and sailed away to join Mr. Currie. Two years later there went out to meet him Miss Agnes Carter, of Cowansville, Que. She reached Benguela on July 24th, 1891, and they were immediately married. For over two years Mr. and Mrs. Lee were stationed with Mr. Currie at Chisamba, when, with Mr. Woodside (of the American Board), Mr. Lee opened a new station at Sakanjimba. The Canadian Society could not at that time see its way to extending the work beyond Chisamba; so with this change Mr. Lee ceased to be immediately connected with our Society, and became a regular missionary of the American Board.

But there was more trouble in store for the mission stations. In the fall of 1890, the Governor-General sent a force of six hundred men—four hundred Portuguese and two hundred Boers—into Bihe to secure redress from the natives for some grievance and to humble the old king. Mr. Sanders and Mr. Currie were able to be very



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

useful as arbitrators, and although the difficulty ended in the surrender of the king to the Portuguese authorities, the missionaries succeeded in gaining the confidence of both parties, with the result that the mission obtained a better footing than ever before. The new king, Cisukila, became very friendly, and the missionaries obtained access to all the villages.

CHAPTER VI.

MISS MINNEHAHA CLARKE.

Under the stars and under the sun,
Under the scanty rain,
These graves of sand in a desert land
Wait till He comes again.

Some have a cross of wood at the head,
Painted and set awry,
But the rest are bare of mark or care,
And patiently watch the sky.

Into a land He never knew,
Lo, how His words have spread!
For they who bowed to the fire and the cloud
Sleep with a cross at their head.

In August, 1890, a bright and talented young lady, a school teacher from Guelph, who had caught the missionary inspiration from Mrs. Currie, was accepted for Africa. This young lady was Miss Minnehaha A. Clarke, daughter of Rev. W. F. Clarke, one of the early graduates of our college. Beloved by all who knew her was this merry-hearted girl. When she was a day or two old, her brothers and sisters who were familiar with "Hiawatha" chose for her the name "Minnehaha," and this name, which means "Laughing Water," proved to be a prophecy of her cheerful disposition.

No wonder the boys and girls in Africa loved her so dearly, for her daily life was like a beam of sunshine in the darkness. Though physically weak, her mental powers seemed to be more than ordinarily developed, and her musical faculties were naturally very bright. At a very early age she gave her heart to Christ—in fact, she seemed to grow unconsciously into the Christian life. Her sensitive nature prevented her from taking a prominent public place in Christian work, and what she accomplished for Christ at home or in Africa was on the principle of individual work. "My class for Christ," was her motto as a Sunday School teacher, and with that desire she sought to get acquainted with the personality of each boy, reaching the heart by winning ways.

At the farewell meeting in Guelph, just before her departure for Africa, her father's address was strangely prophetic. He said he hardly felt equal to the task of speaking: he had been fighting his battle alone in the shadows. For months he had been praying, "Let this cup pass from me," and he had scarcely got to "Thy will be done." He would gladly give his daughter to missionary work, but the Lord had not shown him the wisdom of her going to Africa, although to her the duty seemed clear. In the Congregational Church at Brantford, he had seen a tablet erected to the memory of Mrs. Currie, and in the silent watches of the night he seemed to see before him two tablets, one in Brant-

ford, and one in Guelph. He and Mrs. Clarke never expected to see Minnie again on earth after Monday morning. If she went to China, where there was some prospect of a long life of usefulness, he would send her with joy; but from Africa, that cemetery of missionaries, he shrank. It might be wrong: he was inclined to feel rebellious: the path of duty was not clear to him; and yet he would not have Africa neglected.

But the Master's hand seemed to point so directly to Africa that to her there was no mistaking the call. So great was her enthusiasm, that shortly after reaching Bailundu she wrote that her only wish was *that she might be two women instead of one.* J. M. Barrie says of his mother in "Margaret Ogilvy":—"Of physical strength she never had very much: it was her spirit that got her through the work." So with Miss Clarke. She was winning a remarkable influence over the people, when the anxieties and the excessive labors of her too willing nature broke down during Mr. Currie's absence in America, and she passed to her reward on March 18th, 1893. Her tired body was laid to rest in the little cemetery at Chisamba, among the people for whom she gave up her life.

That the Africans loved her was noticeable from the first. The children loved her, and would follow her home at the closing of the school; and there was a whole procession at the front door to meet her at the opening. They would ask to be allowed

to touch her golden-brown hair, and sometimes she would let it down over her shoulders to please them. How delighted they were when she played the little organ and sang for them. One of the boys said:—"How nice the organ sounded when the 'ondona' (white woman) first played with her feet: then her lips awoke, and she began to sing."

Miss Clarke's letters show something of her beautiful disposition, which she could not hide; and her goodness of character shines out unconsciously in every line.

Writing from Bailundu on May 22nd, 1891, to her sister, she said:—"I feel like writing to some one who won't mind a little nonsense. If I should write to any who have exaggerated ideas of a missionary's behavior in my present mischievous mood, whatever would they think? We have been making starch to-day, and it is all spread out on plates to dry. I have pasted up the faces of two or three of the boys and girls until they look pretty funny. Sometimes we have a little fun in the evenings, but not very often, for we are pretty busy. We are very fond of these boys and girls. Little folks as they are, they refuse to drink the native beer, and they take no part in the native dances, but try to learn all they can of 'the good words.' . . . Some of their native customs the girls will keep up. They will put that horrid palm oil on their heads, never thinking themselves well dressed without it. There are a few exceptions to

this general rule, however. Four or five of our girls have allowed us to cut their hair and wash it thoroughly. This was no light task for us to undertake, as they have never had their hair and heads washed, while from their earliest youth they have used that oil. Mrs. Webster was afraid we would not cut the hair right, but I told her to go on and try it, for the girls wanted us to. We succeeded in making a very good job of it. We gave each of the girls a *ocifuto,* or headdress, and a pretty handkerchief."

In January, 1892, Miss Clarke was taken ill with fever. Later in the year she had a severe attack of that dreadful disease known as black water fever, or "biliosa," as the Portuguese call it. As she was the only white woman at Chisamba, it became necessary, in order to secure proper treatment and nursing, to go to Bailundu, whither she went with her boy Kumba. In a letter written when recovering from this severe sickness, she says:—"You can have no idea of that dreadful fever or the chill preceding it. I had two of these chills, and a third threatened; but those blessed Bailundu folks kept it off with medicine and two hot water bottles, and hot stove lids wrapped in cloths . . . I do want you to appreciate the love of the friends here, who are just like my *very own* folks at home in their true love and sympathy. Mrs. Webster did not have her clothes off for five nights, and for two or three of them Mrs. Stover

slept here on the lounge ready to help. Mr. Stover was my doctor; not only so, but when I grew better he made it a point to spend some part of every day visiting us, telling entertaining stories and making himself generally agreeable. Every one, Mrs. Woodside and all, have been so good. I used up a whole bottle of their unfermented communion wine, and as for lime-ade and Mrs. Webster's oranges, they are about used up to quench my burning thirst. After the fever, comes such painful bodily weakness. For days they fed me with a spoon . . . Dr. Webster died of weakness after this same fever had finished its course: Mr. Bagster and Mrs. Sanders died of this same disease. Should we not be thankful that I am not the fourth on the list? When I got up I was so thin I hardly knew myself. . . . My old keen sight is gone. I must have strained my eyes while they were weak, and so I can't see the lines well. Perhaps they will improve with time. I won't despair yet. Ever since I got up I have worn spectacles, which help me a great deal. At last my lengthy nose has its proper adornment, and the dignified look which pertains to a school teacher, but does not accord with my foolish ways."

Mr. Currie was at this time home in America. Referring to his visit, Miss Clarke, with her natural modesty, says:—

"I am so glad you have had Mr. Currie at your house; but take all the nice things he said about

me with a grain of salt, remembering he was talking of me to my sister."

During her illness, how she longed to be at work again! "It is too bad," she writes, "that I had to get sick, for it is time to open the school; but I will try not to fret over this inaction, though to tell the truth I am homesick for my Chisamba children that the days pass drearily sometimes. I have received such pathetic letters from my boys saying how they feared to lose their 'mother,' as they called me, and prayed God would make me better."

Miss Clarke's last letter speaks thus of the faithfulness of her boy Kumba, who was the first Bihean boy to come to Mr. Currie:—

"You don't know how much I owe to my dear black boy, who constantly reminds me of my rubbers [illegible] kinds of necessary precautions if in my has[illegible] about to forget, and who day by day fait[illegible] cooks for me and keeps the house as clean as a new pin. You should have seen his delight to-day when my boxes came, bringing new knives and forks, a kettle, and many new pots for our use. He danced around and fairly exhausted his vocabulary of exclamations. I am blessed with a loving set of boys to work for me. I do not have to scold at all. If I say I am grieved or displeased, there is a cloud all over their faces; and they do try hard to do as I wish. If they are sick, I always take them a little tempting food. There

are now three of them seated at my table writing letters. These people are only our servants because thus we can get hold of them and teach them of Jesus. Kumba is a constant source of joy, and causes me no vain regrets."

But Miss Clarke never fully regained her strength after returning to Chisamba, and was too weak to resist the attack of fever which came upon her early in 1893. The particulars of her last hours, and the sad news of her death, were broken to her parents by Rev. F. W. Read in a letter dated Chisamba, March 21st, 1893, from which the following extracts are made:—

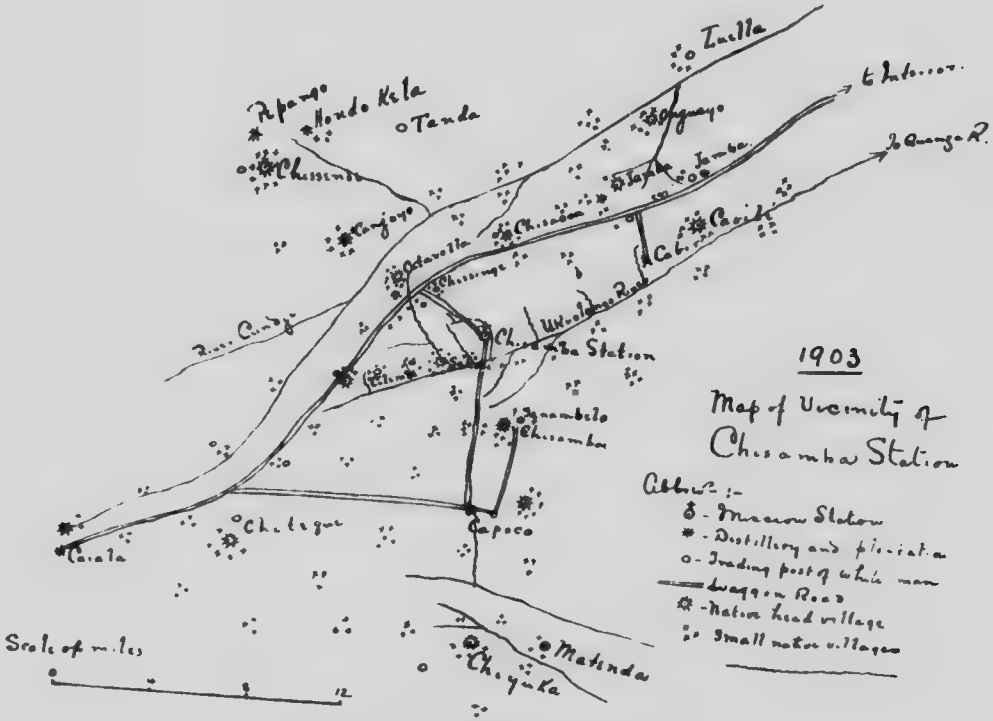
"On Thursday morning she sent to us to say that she had been ill with fever during the night. Mrs. Read at once went over. I despatched one of the boys, who travelled all night, to summon Dr. Fisher, of the English Mission, 30 miles away. He returned at 5 p.m. Friday with a note stating that Dr. Fisher was watching a critical cose at their own mission and could not possibly leave the patient. Miss Clarke was disappointed at the news, but bore it bravely and quietly. She had been wandering much all day and early Friday morning. As Friday morning wore away, she seemed to grow weaker and to wander more. She had been breathing very heavily for hours, and Mrs. Read left the room to mix a dose of medicine, and I was in the adjoining room. Mrs. Read returned to her room, and just then her heavy breathing

ceased, and we both thought she was falling into a quiet sleep, and felt a little hopeful. But we soon discovered she had breathed her last. In death her face wore a beautiful expression. The grief shown by the girls attending your daughter's school was deep and sincere, and not only they, but some of the head men of the village of Chisamba, where she was best known, shed tears as they came to take their last look of her as she lay prepared for burial. On Sunday morning, a large crowd came from the village to show their sympathy. The old Sekula (chief men) all came with their acting chief. It was a good opportunity to press home the truth to them, and Mr. Fay, Mr. Lee, and two of the older Christian lads addressed the crowd, and we have reason to hope that your and the Mission's sad bereavement may be blessed to the saving of some. The funeral took place in the afternoon. We had an English service, and Mr. Fay addressed those who had gathered in Umbundu. These people, used to exciting and violent demonstrations at their native funerals, were profoundly silent and thoughtful as they quietly followed the little cortege from the house to the grave. Her work is done, and done well; and God took her. Why, we shall understand when we 'see face to face.' "

It was over two months when the news of her death reached home. A memorial service was held in the Guelph church, at which Rev. W. F. Clarke

spoke briefly. He desired, he said, to testify to the reality and wondrousness of the power of Jesus Christ. His daughter had gone to Africa, not from love of adventure, but solely because she deemed it her duty to respond to Christ's call. He had no question as to her loyalty to duty. He believed no other power but the Gospel of Christ had nerved her for her work. Returned missionaries claimed that Christ had given them a hundredfold for any sacrifices they made, and his daughter's letters breathed that same exultation of spirit: there was no word of regret or homesickness.

Was her life wasted? Who can tell the result of the moral and spiritual forces set in motion through her few short years of service in Africa, and her death among the people whom she loved?



MAP OF CHISAMBA DISTRICT.

CHAPTER VII.

NEW MISSIONARIES.

"It isn't the world-praised wonders that are
are best in our Father's sight,
Nor the wreaths of fading laurels that gar-
nish Fame's dizzy height;
But the pitying love and kindness, the work
of the warm caress,
The beautiful hope and patience and self-for-
getfulness,
The trifle in secret given, the prayer in the
quiet night,
And the little unnoticed nothings are good in
our Father's sight."

In May, 1892, Mr. F. W. Read, after completing his course at the Canada Congregational College, was married to Miss Annie Williams of Montreal, a gold medalist of McGill University. Mr. Read was ordained in Zion Church, Montreal, and he and his wife went out to the West Central African Mission, directly under the American Board, our own Society being unable, for lack of funds, to undertake their support. For the greater part of their first three years on the field, Mr. and Mrs. Read were stationed at Bailundu, but at the time of Miss Clarke's death they were, fortunately, at Chisamba. In one of her letters, Miss Clarke said of these new missionaries—"The Reads are fine—

just the right sort to be missionaries. Everyone here is of my opinion." After leaving Bailundu, they entered the work at Sakinjimba, where they labored faithfully for some years, until, while on furlough in 1903, Mr. Read was taken ill and died in Montreal hospital.

No sooner had the sad news of Miss Clarke's death been announced in the homeland than two more ladies were ready to take her place. They had already applied to the Board, and in 1893, Miss Amy Johnston, a teacher from Brandon, Manitoba, and Miss Helen J. Melville, a graduated nurse of Toronto General Hospital, offered for service, and were sent out through the Woman's Board of Boston, our own Woman's Board undertaking their support. The Master always looks after His own work! When He calls one of His workers to Himself, He raises up others to fill the breach! Thus the Mission became ready to undertake more work among the women and girls and to care for the sick.

Amy Johnston was born in Dublin, Ireland. She received a very liberal education, graduating in French, German, Latin, English and drawing. Her early years were spent among educated and refined people. Her father was an earnest Christian, of strong character and large missionary spirit. Miss Johnston often said: "I cannot tell how much I owe to my father. From childhood I took long walks with him; sometimes he would

not speak for miles, but our companionship was so complete that I did not mind it. At other times he would talk of many things that he had thought out, while I, a silent listener, was gaining information that will always be helpful to me."

Mrs. Johnston, a delicate and refined English lady, leaned with the trustful confidence of a child upon her husband. Although she outlived him for ten years, she never fully recovered from the shock of his almost sudden death. She rarely spoke of him even to her children, to whom she was most tenderly attached. But on Amy she leaned; and it naturally followed that Amy soon became the burden-bearer. Mr. Johnston's death made a great difference to the family financially. Soon afterwards Mrs. Johnston, for the sake of her boys, bravely decided to go to the Canadian West. Whitewood, Assiniboia, was the location decided upon. But not one of the family became adapted to the new surroundings. Frost and hail spoiled the crops three years in succession. Their means were soon reduced, and Mrs. Johnston became a confirmed invalid, requiring constant care. Notwithstanding the hardships and isolation of their life during the six years of the life on the prairie, Miss Johnston was never heard to complain. She helped her brothers to plough, harrow, plant potatoes and dig them, hunt for lost cattle in the woods at night, drove twelve miles with one ox and a little sled to buy supplies, once not reaching home until

midnight. She afterwards said, "One thing that helped me to bear all this was the thought that it was fitting me for the life of a missionary." And so these experiences helped to make her the strong, true character which she is. Her minister, Rev. Horace Mason, used to say, "Miss Johnston is a perfect combination of Mary and Martha of Bethany."

From her earliest recollections, Miss Johnston loved her Saviour. When quite young she joined the Episcopal Church; and, in Manitoba, far away as they were from any church, her mother and she used to read the church service and a sermon every Sunday for the sake of the younger members of the family. Moving a little later to Brandon, Miss Johnston united with the Congregational Church, in which she became an earnest worker until the time that she left for Africa. She was organist, primary class teacher, a leader in the Y.P.S.C.E., and for some months superintendent of the Junior Endeavor Society. She was always busy, because always willing; a faithful church visitor; ever looking up the overworked or lonely ones; faithful, even to the most unloving. As a public school teacher she enjoyed the respect and affection of her pupils to a remarkable degree. In the Y.W. C.T.U. she was superintendent of juvenile work, and also of a large Band of Hope, which met in her school-room.

After the death of her mother, Miss Johnston

Miss Helen J. Melville.

Miss Maggie W. Melville.

applied to the Board and was accepted for service in Africa.

Helen Jean Melville, eldest daughter of Rev. Henry and Margaret Peden Melville, was born in Toronto. Her father was a man remarkable for his sterling Christian qualities, and her mother was a worthy descendant of the Scottish Covenanters; so she naturally inherited characteristics that have made her a successful worker in the mission field.

When Helen was about five years of age, Mr. Melville was called to a pastoral charge in the United States, and it was there that she received the greater part of her education. He returned, however, with his family to Toronto later.

As Helen grew older she took an active part in the Sunday School, Christian Endeavor, Mission Band, and other branches of work in connection with Olivet Congregational Church, Toronto, of which she was a member.

For some time she had been praying for guidance in the taking up of some special work for Christ, and it came to pass that the visit of Mrs. Mair, an old schoolmate of Mrs. Melville, proved to be a direct answer to that prayer. This lady had labored as a missionary in Africa for thirty years; and as she spoke of the people, and what Christ's love had done for them, Helen's heart kindled with enthusiasm, and she realized that her life work was made plain. Filled with a desire to

MISS MAGGIE W. MELVILLE.

MISS HELEN J. MELVILLE.

carry the glad tidings to that dark land, she pondered as to the best method of preparing herself for such work. She prayed that the way might be opened. God, who "sees the end from the beginnig," answered her prayer, though apparently blocking the way completely. Three years passed, and the fulfilment of her desire seemed as far off as ever, for circumstances transpired that plainly revealed her work to be at home, and faithfully she did it.

Shortly after her father's death, which occurred in May, 1889, she entered the Toronto General Hospital, graduating two years later. Application was at once made to the American Board for admission to the foreign field. After an anxious waiting time an answer came. She was rejected, the medical examination not being satisfactory. Overwhelmed with grief and disappointment, she spread the letter before the Lord, and when she arose from her knees she was fully convinced that God would bring about her heart's desire if it was really His plan for her. A few days later she received the appointment of night superintendent in the General Hospital. Upon reading the letter, she gave an exclamation of delight and thankfulness, saying: "Next to work in Africa, I love the dear old hospital. How kind God has been to me."

She filled her new position only a few weeks when the Boston Board signified a reconsideration of her application, asking if she could accompany

Rev. Walter Currie to Africa within six weeks. Helen Melville did not offer herself when under the influence of any momentary enthusiasm, but was consecrated to work in the foreign field years before she was permitted to go, and the motive power which impelled her was fully expressed in the verse which she and Miss Johnston telegraphed to the Woman's Board just before sailing from New York, "The love of Christ constraineth us."

Christmas Day in 1894 was a gala day for Chisamba. Mr. Currie was married to Miss Johnston, and crowds gathered from the surrounding villages and were feasted from morning till night, while many good things were sent to the chiefs, who do not eat in the presence of the people.

This left Miss Melville the only single lady at the station, but already her sister, Miss Maggie W. Melville, had decided to go to the field, and the Woman's Board adopted her.

Maggie Walker Melville, second daughter of the late Rev. Henry and Mrs. Melville, was born at Toronto. She spent some years at the Collegiate and Normal Schools, and, after graduating, taught for several years. Having given her heart to Christ at an early age, she joined the Olivet Congregational Church, and became a teacher in the Sunday School. She took an active part in the work of the Junior Endeavor Society, which her sister had organized before leaving for Africa. During her residence in Windsor, when teaching

in the public school, she had a number of colored children in her class. Her heart was especially drawn towards them as she thought of her sister in far-off Africa, surrounded by the little dark-skinned natives. On one occasion she received a letter from Helen, who related an incident of a little boy wandering around the station inquiring for some one to teach him to read, but all were too busy. The thought of this little fellow, so anxious to learn and no one to teach him, so touched Maggie's sympathies that she decided to offer herself for missionary work in the foreign field, and was appointed by the American Board. Her past had been a practical training for the work of teaching in "the Dark Continent."

The Woman's Board adopted her as their second missionary, in place of Miss Johnston, and on Tuesday, July 9th, 1895, a farewell meeting was held in Olivet Church. On Thursday, the 11th (her birthday), a little group gathered on the wharf to bid her God-speed. The journey was taken alone, and not unattended by dangers. She reached Chisamba by the first of October.

THE LADIES' HOUSE GIRLS.

Victoria, the oldest one with the long cloth; Nahuma, in the centre; Susie, the hard to manage one, and, behind her, Lokuma, who does washing and ironing; Covenda, a new comer, but bright as a button. —H.J.M.

(Opposite page 86)

CHAPTER VIII.

EVANGELIZING THE NATIVES.

Help us, who toil amid unlovely races
  Whelmed and embittered by enfolding night,
To glimpse through dusky-hued, forbidding faces
  A glowing Visage of incarnate light.

Help us, who touch the wound that gaps and lingers
  With healing balm that serves the futile hour,
To feel astir in thrilled and eager fingers
  The pulsing of a great Physician's power.

Help us, who hear the cries of helpless sorrow
  From prisoned hearts in mournful cadence ring,
By faith to hearken, till love's glad to-morrow,
  For conquering footfalls of a Saviour-King.

Howard Arnold Walter.

Let us now trace step by step the progress of the mission in its departmental work. While the evangelistic has always been looked upon as first in importance, and must always be so regarded, for without it there could be no mission, yet the needs of the field have called for other departments of action. But the work is one, and has one object only, that these people may be "turned from darkness to light, and from the power of Satan unto God."

We shall consider the departments separately:

(1) Evangelistic, (2) Educational, (3) Medical, and (4) Industrial. It has always been the aim of the missionaries to make each branch self-supporting as far as possible.

Soon after Mr. Currie built his first hut he commenced another. "What is that for?" asked some of the natives. "For your children who are going to come to school," said he.

"Are they indeed?" they replied, "not if we know it. It would only make the boys lazy and everyone knows that girls cannot learn anything."

However, in a few days a little procession was seen coming near the missionary's hut. It proved to be a little boy accompanied by slaves who said they were sent by his father to conduct him to the white man. The father followed and said he was agreed that his young son should learn in school.

The lad was clad in a man's shirt with sleeves much too long for his arms and he looked rather frightened. That was Kumba, *the first Bihean pupil,* who became an earnest Christian, a most successful school teacher, S. S. Superintendent and preacher. Years after in speaking of his first coming to the missionary he said: "Nala put me to sleep in his own hut, there was a curtain between us, but *I slept with eyes open* for I heard that white men liked to eat little boys, so I was afraid. But I soon found that the missionary was kind and I loved him."

In 1890 Mr. Currie had five lads around him

receiving instruction. The first Sunday of the following year his heart was gladdened by two of these young men openly and voluntarily confessing Christ before the people. The class in Bible instruction that year numbered 26, and the usual Sunday service had an attendance of 60 or 70. Such was the result of the first two or three years of patient seed-sowing.

Mr. Currie returned to Canada on furlough in 1892. Eight or ten of the lads at Chisamba had by this time become Christians, and under the instruction of the missionaries they were growing intelligent in the Scriptures. We now find them going from village to village doing the work of evangelists. The type of Christian character shown by these Africans, who such a short time before were in heathen darkness, would do credit to our home churches. The young people are all bright, teachable, with musical voices, and are capable of being made into a fine Christian community from which the Gospel light will send its rays still further inland.

The Christians at the Chisamba station were organized, on May 20th, 1894, into a church with eleven members. A council was called, and the brethren came from Kamundongo and Bailundu. Eleven lads were carefully examined by the visiting brethren, and two were chosen deacons of the newly-formed church. Five more members were soon admitted, and Ngulu, who is described as

"a man of noble character, good ability, and admirable tact," was appointed native pastor. About that time three more deacons were added. The names of the deacons were Mbembeli, Salusuva, Muenekanye, Lumbo, and Chipilika. Their duties were "to see that the Sunday flag is up, usher the people to their seats for worship, visit and pray with the sick, counsel the erring, and help in evangelistic work." The secular affairs of the station were to be left to a council of four, who would act with the missionary.

The new officers soon presented a list of thirteen candidates for baptism, including four young women, the first who were considered ready for so important a step. Every Sunday, as well as during the week, Ngulu and Lumbo went with some other young men to hold services in different villages, where congregations as large as 200 were sometimes gathered.

At the end of the second year of its existence, the little native church had twenty-six members; and at the end of the third year, thirty, with a large catechetical class on probation and in training for membership. The Sunday School, which had been opened previously, then numbered seventy, and there were seven native teachers besides the missionaries. The entire New Testament had been translated and printed in Umbundu, besides the Psalms, parts of the Old Testament, and a book containing fifty-three hymns. The natives, as we

A Chisamba Out-station.
(House in which Miss Melville stayed).

Visiting Luela.
(The school-house).

have already seen, are naturally musical, and their voices are full of melody as they lift them up in praise to God in the singing of their hymns. Around the homes of the missionaries many of the lads have erected their own dwellings, into which they have brought Christian wives from the school, and real Christian homes with the family altar have been established. What a change in a few short years! The wonderful progress made, and the condition of spiritual activity indicate clearly that the hand of the Lord was leading Mr. Currie when he selected this heathen district in which to establish the Canadian Mission.

The Woman's Board sent out a communion service to the little church, which was used for the first time on October 18th, 1896. The church sent a letter of thanks for this gift, the letter being composed entirely by Ngulu, who sat up late at night to finish it, and then roused the deacons out of bed for their signatures. The ladies of our churches also sent them a baptismal bowl, which was first used when Njangelo, a bright young girl, united with the church at the December communion, making the thirtieth member. The W.B.M. also sent out an organ to the church a few years later.

Daily morning prayer, conducted by the elder members of the church in turn, and evening prayer by the missionaries, is part of the fixed programme. It also became the custom to send at least one of

the evangelists to the coast with each caravan, to conduct morning and evening worship, and to watch over the church members. Of course these Christians refused the rum which the traders offered to them. At first the men said, "Where do you fellows come from that you don't take rum?" But, in a few years they said: "It's no use offering those Chisamba boys rum," which was one of the many evidences that the members of the church were growing "strong in the Lord," and seeking to honor Him by consistent living. In addition to trying to support their own church, they have been learning to give for the evangelization of the world. They cannot give much in amount, but proportionately their gifts are larger than those of many Christians in the home lands. We talk about our tithe, but some of these people give one-fifth of all they earn for the support of the Gospel! After the Armenian atrocities in Turkey, the Chisamba church sent $15.00 for the relief of their suffering brethren there. Later, sums were sent to our Montreal College.

The removal of Ngulu to Bailundu in 1897 was felt by Mr. Currie as that of a dear son; for, from the time he first came to his service (two weeks after the missionary's arrival at Bailundu), he had been a constant companion and helper. At first he was very slow to learn, and seemed capable only of cutting wood and drawing water. When he accepted Christ as his Saviour, he brought his faith

to Chisamba with him, where, in the early days of the station, he shone as a light in a dark place, and relieved the missionaries of many cares. Now he returns to Bailundu to try to win his many relatives to the cross of Christ.

The light of this little Christian community at Chisamba cannot be hid. The heathen around are attracted and influenced by it. In September, 1897, a number of natives from a distance came to discuss a case at the Ombala (head village) of Chisamba; but the old men told them it was Sunday, and they would have to wait until the next day, for they were going to hear the "good words." The visitors did wait, and went along to the service.

Mr. and Mrs. Currie had a very interesting visit in November, 1897, to the Va-Luimbe country, which is thirty miles to the south-east, between the Kukema and Quanza Rivers. In appearance, the Luimbe people are a good deal like the Biheans, but their sharp, filed teeth give an expression of countenance peculiar to tribes east of Bihe. Their customs and language, too, are quite different. The women, who are said to be very immoral, wear little clothes, and their hair is smeared with a mixture of red earth and castor oil, fantastically dressed with coarse shells, beads, etc. They all smoke, even quite little girls. The visitors were welcomed by the chief. Mr. Currie preached to them in Umbundu, which many of them understood,

and after the meeting these in turn explained the words as best they could to the others. Some three or four years later Mr. Currie was asked to go again and vaccinate the people, for smallpox had been carried to their district. At Muhongo, the chief village, he vaccinated about 300 people, and they also brought to him the lame, the blind, the idiotic, and the paralytic for treatment.

At the close of the fifth year of the little church's history, forty-three persons had been baptized and admitted to membership. But statistics cannot reveal all that had been done. The members have practically managed their own business and met their own expenses. Audiences varying from 200 to 600 have attended the Sunday preaching services, and the Sunday School has had an average attendance of 225, all classes being represented, from the child in the mother's arms to the old body with dim eyes, almost toothless mouth, bent form, and tottering step, and from the meanest thief in the district to the chief. Muenekanye was the superintendent of the Sunday School.

Several thousand people are reached each week with the Gospel message, for the young evangelists go out two by two into the neighboring villages. On their return they report where they have been, how they have been received, what they have preached about, what answers they have given to the questions the people ask, etc. The missionaries are thoroughly convinced that more good can be

(Opposite page 95)

Elders of the Chisamba Church.
Lumbo, Kumba, Epandavelo, Cipilika and Another.

done by preachers raised among the people than will ever be done by foreign missionaries moving up and down the country. A native can live very much cheaper, travel through mud and streams in bare feet, and preach from the vantage-ground of one born amid the same scenes, raised on the same fare, and trained to the same thoughts.

It is pathetic to hear the old people say, as they often have when the story of Jesus has been recited to them, "We are too old; it is not for us." But even some of these have become willing pupils in the school of Christ, and have learned of Him. Sanambelo, the father of Lumbo and Kumba, one of the wisest old men in the district, came to the missionaries in 1899 to say that he wanted to be a follower of Jesus. He threw aside his fetich worship, declined meat offered to the spirits, put a stop to the brewing of beer in his village, and freed his slaves. He was not baptized, however, until July, 1901, for the missionaries have always been careful to see that the converts are well tried before permitting them to join the church. This change in Sanambelo was due, under the Holy Spirit, to the influence of his sons. The day he burned his spirit-house and destroyed his articles of worship, the young men of the village remarked in their own language, "We are clearing the devil out of the village to-day." Kumba, in the gladness of his heart, writes: "My father now is eager to follow Jesus. No one works on Sunday any

more in his village, and Nana (Mr. Currie) sends me over morning and evening to read to them. Please pray to God that the Holy Spirit may remain with them, and that many people may hear the good words."

When Sanambelo's wife died in 1900, some of the old men of the district tried to persuade him to give her a native funeral, but he would not hear of it. The chiefs of Chisamba and Chiyuka stood by him, and she was given a Christian burial—the first old person to be thus buried.

A few weeks after Sanambelo's conversion, his brother decided to settle near the missionaries where he could "learn the words." To hear the words only once in a long time "troubles his heart," so he came to build by the side of his brother, where they have prayers morning and evening.

Katakola, the chief of Chipeta, came to Mr. Currie in January, 1900, saying that he too wanted to accept the words, and asked the missionary to teach him what he must do to be saved. He also wished to build a school for his young people.

The Quebec ladies sent out a bell for the Chisamba Church, which was rung for the first time on Easter Sunday, 1901. In July of this year the church had 61 members and 48 candidates. The following January we find 64 members; in January, 1903, 75 members and 50 candidates; in April, 1903, 86 members; in August, 1908, 165 members;

THE NEW TEMPLE AT CHISAMBA.

The First Men's Conference of the West Central African Mission in February, 1910. The Delegates are assembled in front of the New Temple at Chisamba, seating 1,000, and built entirely by the people themselves at their own cost.

in 1912 the church at Chiyuka outstation reports 129 members.

In 1909, twenty-one years after Mr. Currie first settled at Chisamba, the work had extended to 25 preaching stations; Chisamba church had 188 members; there were 10 schools with 1259 pupils, 51 teachers and helpers; and over 2,000 were reached every Sunday by the evangelists.

The same year Mr. Currie, on a visit to Chiyuka, contrasted the appearance of the village with what it was on his first visit some ten years before when the school was first opened (October, 1898). The place was then going down and there were scarcely a baker's dozen present. On this occasion the school had just deserted a building which had been three times enlarged. The congregation in 1914 numbered 1,094, and the kindergarten 88. Chiyuka S. S. at last reports numbered 666.

In 1910 Chisamba reported 8 missionaries, 61 teachers and assistants, 229 church members, 202 candidates, 700 in the Sunday School and average congregations 2,300. Twenty-three native teachers and evangelists were supported by individuals, churches and societies in Canada. Chiyuka church at the same time reported 568 at morning service, and 75 candidates. Thus the work grew.

August 17th, 1908, had been a red letter day at Chisamba for it was then the corner stone of the fine new temple was laid. The building was formally opened the following July. It holds 1,000 on

The First Men's Conference of the West Central African Mission in February, 1910. The Delegates are assembled in front of the New Temple at Chisamba, seating 1,000, and built entirely by the people themselves at their own cost.

the ground floor, the walls are of red sun-dried brick, the platform and porch pillars are of burned brick. The pillars inside the building are of beautiful "ongava" (rosewood), very straight and smooth and large, the whole is covered by a thatched roof and the building is valued at over $800, the whole cost being borne by native Christians and friends. Both Chisamba and Chiyuka churches pay for their own lighting. The missionaries encourage the natives to do all they can for themselves and they are not a lazy people by any means. It is very evident they are as generous as they are energetic.

Another long remembered day was Sunday, March 29th, 1903, when some of the people brought their fetiches to the service to be destroyed. The bravery of these people made a great impression upon Salumingu, one of the old men of the district. He sent word to the missionaries that he and his wife had decided to follow Jesus. Next morning before breakfast he came to talk with Mr. Currie about it. How hard it was for these old men, who are so deeply steeped in superstition, to give up their belief in fetichism! A few weeks after, at Chiyuka, four men brought their fetiches to be burned.

The whole Christian world now knows something about "Dan Crawford," the author of "Thinking Black," who twenty-five years ago went into the heart of Africa with a party of "Brethren" mis-

sionaries and who in 1914 returned for a first visit to his native land, and this, and is now on his way back to the natives in the long grass country, 800 miles beyond Chisamba. In his book, Dan Crawford gives us this peep of our station and Dr. Currie. He tells of his delay at the coast and then at Bailundu for several months. This was a great disappointment but afterwards he was glad it had been so. He continues: "Picture our pleasure on finding at Bailundu and Bihe a splendid type of mission worked by our friends the Americans. Messrs. Sanders, Stover, Fay, Woodside and Currie were men both winning and wise, and they fought slavery here at hard headquarters. As you drew near these glad little centres of testimony, while yet a long way off, you could hear the missionaries' name[illegible]dled as a household joy, the names 'Sandele' [illegible] Kole' (Sanders and Currie) being pass words that work like magic. Pushing on alone as I had done, Mr. Currie kindly gave me a happy sanctuary in his little mud cabin at Chisamba, and many a happy day we spent together. Dieted on raw native mush and beans, this good man (by calling a missionary, and by necessity everything) was the Canadian outpost of our American friends. Here all alone he camped on the edge of a wood making a beginning by felling trees and roughing out of the thick bush a clearing for his future site. Soon the songs of the wind whistling out of the woods were answered by the

songs of Zion, and thus at last the story of centuries of heathenism was ended and a new chapter begun. The large modern Chisamba of these days was long ago cradled there in that tiny mud hut in the woods, and I should be insolently ungrateful were I to forget those early days of promise." Later on he writes: "Out in the far West our nearest ecclesiastical neighbors are those splendid American Board men, distant roughly 800 miles in Bihe. Often when lonely the thought of noble Currie trimming God's lamp at Chisamba comes in on us like a whiff of ozone from the far Atlantic."

And Dr. Currie has reminiscences of Dan Crawford which are too good to let pass here. In an interview with Rev. W. T. Gunn he told his story which we give, for the most part in Mr. Gunn's words: "Over twenty-three years ago a party of the 'Brethren' missionaries started in from Benguela. They rather disregarded the usual precautions taken by ingoing missionaries and thought being carried in a hammock an unnecessary luxury of pampered missionaries. The result was that, neglecting the aids used by more experienced travellers, two of the party died before getting in as far as Bailundu, and a third, a tall, lanky, queer genius of a Scotch lad, was led to recuperate in Chisamba in care of Dr. Currie. At that time Dr. Currie had a mule and rode it. Dan Crawford, the cheery, eccentric, raw Scotch lad, thought he

also would ride it, but the mule thought differently, or perhaps Dan Crawford had not then learned to 'Think Black,' not black enough for that mule at any rate. Dr. Currie had at that time a chimney made of sticks crossed, log cabin fashion, and filled in with clay. The mule promptly brushed Crawford off against the corner of the chimney, much to the young missionary's disgust, for when he rose up from the ground he at once addressed the mule: "That was a dastardly deed! I won't have it!' The mule is not said to have made any reply in words, but when a moment later the lad mounted the fiery steed again, it made at once for the gate in the fence, a gate just wide enough for the mule without Dan Crawford's legs stretching out on either side, and the result was that the future author of 'Thinking Black' was neatly stripped off and landed on the ground again. When he arose his vocabulary at that time was insufficient to express his thoughts, so he said nothing and left the mule severely alone." For three weeks the young man was under Dr. Currie's care and got his first real insight into African work at our Chisamba station.

"Sunday at Chisamba is indeed a 'rushing' day," writes a missionary in 1913. "We rise with the lark (although we cannot lie down with the lamb). Grandmothers' Class meets early in the morning, 9.30, simultaneously with a prayer-meeting and Christian Endeavor Society. Then comes

morning service, which, though the temple has a seating capacity for 800 or so, is crowded. There are two preachers, the missionary in charge and then one of the native preachers—Mbembeli or Lumbo for instance. After church comes Sunday School with 700 or 800 in attendance. After Sunday School Miss Maggie Melville holds a Teachers' Class in preparation for next Sunday's lesson. In the afternoon four meetings are held simultaneously, Mr. Cattell with the young boys, Miss Melville with the girls, Miss Maggie Melville with the children, and Miss Bell with the women. The women go off to tell their friends what a joy they have found in the words and the Elders and other Christians go to the adjoining villages to preach. There are eleven outstations in connection with Chisamba, namely: Chiyuka, Chisekele, Kasalu, Ekosa, Epongo, Kaupia, Chiyoka, Chilalu, Nende, Sakanjimba, Mutietie. In the evening the missionaries hold an English prayer meeting for themselves. The missionary's wife is organist at the church, but Kangende, one of the teachers, plays for the Sunday school. In all, twenty different villages were regularly visited by our native evangelists last years. The natives' contributions for nine months, in our currency, would amount to $130.10. The Chisamba church bought two bells for its outstations, supported a blind heathen man beside paying its four evangelists. Now where is there a Congregational church in Canada that can

On the way to the Woman's Missionary Meeting.
Delegates to W. M. Conference in front of Dr. Currie's house at Chisamba.

report better than Chisamba? Every village around Chisamba and Chiyuka has morning and evening prayers!

"Many of our people confuse the names of Chiyoka and Chiyuka and Chiyaka. Chiyoka is the outstation nearest Chisamba, being only two hours away; Chiyuka is Chief Kanjundu's old home and is twelve miles from Chisamba; Chiyaka (now Sacikele) is the American Board station nearest the coast where Mr. and Mrs. Ennis are at present in charge. The native spelling drops the 'h' but we use it to give the correct pronunciation. Accent is always on the penultimate."

In 1903 Mr. and Mrs. Currie took a journey into Livingstone's country, to become more familiar with the mission work in that region, to learn at first hand the most successful methods employed and to see what call there might be for further work. They visited Lake Moero, Lake Tanganyika, Karonga, Lake Nyasa, Livingstonia, two or three of the Dutch Reformed mission stations, Fort Jamieson, Serenje Fort, in the Ilala country, where the Administrator recommended that the district should be taken over by our Canadian churches as a mission. They crossed the Zambesi back into the Lovale country where they were greeted with the intelligence that their caravan was reported having been devoured by cannibals in the Belgian State. The news reached Chisamba and there was much weeping in the families of

their carriers. Great was the rejoicing and thankfulness for their safe return.

In 1906 Mr. and Mrs. Currie were home again on furlough. They returned to Africa in April, 1907, arriving at Lobito in August. In 1910, failing health forced Dr. Currie to ask to be retired in 1911 on the completion of his twenty-five years of service in West Central Africa.

From August 18th to the 20th, 1911, the station was honored by a visit from the first deputation sent there by the Prudential Committee of the American Board; Dr. Cornelius H. Patton, one of the Secretaries of the A.B.C.F.M. and Mr. Frederick B. Bridgeman of the South African (Zulu) Mission. The deputation visited both Chisamba and Chiyuka, as well as all the stations of the American Board in West Central Africa. There were many problems coming before the Board from time to time in regard to the Mission which could only be understood by a personal visit from members of the Committee at home. They received a warm greeting from the missionaries and a hilarious one from the natives wherever they went. Dr. Patton's sermons are talked of among the latter to this day, and a closer bond of sympathy unites the Mission with America as a result of this timely visit. Dr. Patton sailed for home on September 17th, having travelled while in Angola, 396 miles on the railroad and 506 overland between stations. He writes: "We found the horrors of Africa mostly

imaginary. The trip overland was an exceedingly pleasant experience, one which can readily be taken by any person in good health who is accustomed to tramping and camp life."

Meanwhile, as Chisamba was on the eve of rapid advancement and as many important matters were pending, Dr. Currie (for the Congregational College at Montreal, Canada, had conferred the degree of Doctor of Divinity upon Mr. Currie in April, 1907, while he was home on furlough) was asked to reconsider his decision to retire and remain at his post for another year. But the symptoms becoming acute, it was found absolutely necessary for our veteran, who was considered to be one of the greatest "living authorities" on Central Africa at the time, to return to his native land permanently, which he did at the close of 1911. Hoping that the beautiful climate of Vancouver Island would be beneficial to both his wife and himself he purchased a small ranch not far from Victoria, B.C., where he spent the days in quiet seclusion doing what was the hardest thing in the world for Dr. Currie to do—nothing, leaving others to write this story which he could have done so well if his health had permitted. He called his new home after the one which had been his for a quarter of a century and which had long since become a household word among the Congregationalists of Canada, "Chisamba."

Here on Wednesday, April 7th, 1915, Dr. W. T.

Currie answered the summons to Higher Service and entered into the presence of His Lord and Master, Whom he had so well and faithfully served for twenty-five years in West Central Africa. The body was brought to his old home in Gerrard St., Toronto, where his mother and family still reside, the interment taking place on Thursday afternoon, April 15th.

The following week the Toronto churches joined in a Memorial Service in Bond Street church, when deeply loving tributes were paid to Dr. Currie's memory and work.

When the news of Dr. Currie's passing reached far away Chisamba in Africa there was genuine sorrow; and a Memorial Service was held there in July.

Rev. Dr. R. G. Moffat wrote:—The sad news of Dr. Currie's death cast a cloud over the whole community; the chief and old men came over and expressed their sorrow; at the same time there was heard from the lips of all, "He was a parent indeed, and helped us all greatly." The station thought best to make this a time of emphasizing all the lessons of the life lived among them, so we invited Dr. Sanders over for the memorial service held on August 8th.

Kumba was the first speaker representing the station, and he said in substance, "that when Dr. Currie came among them, they thought he was an ordinary man, and had probably fled from his own

country on account of debts, but they soon saw that they were mistaken, as Mr. Currie was especially good in advising them, of which he never tired, often spending much of his time warning and teaching them as his own children. When they were about to go on a journey, he would tell them how to act, and would warn them against temptation. Dr. Currie fed them with the things of the Spirit, and his going was their loss."

Cipilica was the next speaker. He spoke of Mr. Currie's large hopes for the work, and how he desired to reach out to surrounding countries, and to build a school where all could be advanced in their studies beyond that which they were receiving at the stations, and after his return from the interior, he said, "Perhaps we can build a school like the Livingstone school." He went to Caconda in search of a place, but found none that suited him, and he was compelled to leave for home without seeing the desires of his heart accomplished.

Sanambelo spoke on behalf of the old men, and especially emphasized how that Dr. Currie had been their leader and guide, and that the best they could now do was simply to follow the instructions of their teacher who had gone before them.

The chief of Chiyuka, Cikosi, spoke on behalf of Chiyuka, and said that Dr. Currie came not for the people of Chisamba, but for all. And through his influence, Kanjundu was led to Christ, and the

whole country of Chiyuka was blessed, and the blessing was still being realized.

Dr. Sanders delivered a very convincing address, which will be remembered for some time to come. He spoke of Dr. Currie's touring in search of a site; and when he reached Bihe, he asked Dr. Sanders to accompany him to this region, with the result that Chisamba was chosen as the site of Dr. Currie's future work. He said that Dr. Currie came here because he realized that the work was not easy; hard things had an attraction for him, and when he heard that the missionaries were driven from Bailundu, he said, "I will go there and tell them about Christ." "He came especially to tell you all about the Saviour's love. His mission was first general, but became personal, as one by one he gathered them into Christ's fold. Think what it meant to Chisamba his coming among you! Think what it means to those villages who have rejected the offered message of love! Dr. Currie has brought you all untold blessing." With tears in his voice, Dr. Sanders said, "He loved you all; he gave the best of his life for you here in order that you might know the Saviour whom he served and loved. We are not grieved for him; he is happy in his Father's love. Let us walk worthy of the same Master whom he served, and whom he came to make known to you all."

"It is difficult for those of us who were associated with Dr. Currie to realize that he is not with

us still. His life was the very roots of this work, and he builded much better than he knew. He was a man of tremendous activity, and when I arrived here, I was often surprised at the things which he accomplished. He was also a man of tremendous will power, and a master in dealing with the natives. He had also a judicial mind, and a store of common sense, and his shrewdness in dealing with the natives was marvellous. He had ability to bring out the best that was in them. His influence was felt everywhere in this region, and his power caused even the fort to take notice.

"He was reticent in all his work, and none were able to read his thoughts; he drew knowledge from all sources before passing his own judgment upon any question.

"He was liberal in his views, but did not express his liberality to the natives. Like his Master, he felt that he had many things to say to you, but you could not bear them now.

"Often he felt that he was hindered by the government. His mind constantly dwelt upon big things, he would evangelize whole countries, and not simply villages.

"He was generous, and whenever he saw that the Kingdom could be advanced, he did not hesitate to give of his means or his strength.

"As we now survey the results of his labors, we can only add that he was a wise builder, and has founded a work that brings honor to the name of

Christ, to the name of Dr. Currie, and to the name of the Board that sent him out. We trust that the good which he began may continue to bear much fruit."

Rev. J. K. Unsworth, D.D., pastor of the First Church, Vancouver, a former President of the C.C.F.M.S., who conducted the funeral service held in Victoria, B.C., sent the following to the Canadian Congregationalist:—

"Currie has gone into the Unseen. He died at his home near Victoria, B.C., on Wednesday morning (7th inst.), his dear wife, who had companied, labored and loved and nursed him, with him at the last. For months his early end had been expected.

"He was our Currie; our missionary to the blacks as no one else can ever be: for our interest and our Society's work grew with him and his work. He was the Canadian David Livingstone and it seems fitting that to-day at the service in the Victoria Church I connect him with his predecessor, David Livingstone, who was laid away forty-four years ago this month in historic Westminster Abbey.

"He bore his weakness as nobly as he had in his exceptional strength carried on his work, in faith in God and thoughtfulness of the people.

"God drew very near to our brother in these last days. Saturday and Sunday last—Easter Day—were of marvellous spiritual uplift. You know how undemonstrative he was, so little given

to the ecstatic in his religious life. Those days especially, all day long he was ejaculating on the goodness of God. 'It's so wonderful, so wonderful.' He was now so weak that he could not hold up his head. It seemed as if his poor limp fever-broken body was full of the Divine Spirit, a veritable intoxication of Deity. Mrs. Currie told me she had never seen anything like it. 'These are the fruits of the Spirit,' said he, 'Love, Joy'—and he finished the blessed list. They were heavenly days, though flesh was failing.

"The last two days his mind was not always clear; and he was back in Africa, preaching much, now in English, now in Umbundu; calling in his boys, his loved men whom he had trained to preach 'the Words.' 'Where are the boys?' said he. I would like to send that inquiry out to call in missionary recruits. 'Where are the boys?'

"When English speech would not pierce his dulled brain, Umbundu would. He was 'thinking black' indeed. Love had Africanized him.

"So he passes from us. The men of the first line go down. Call up the supports."

Dr. and Mrs. Currie's retirement left the station seriously undermanned. The Mission kindly came to the rescue, and Ochileso station loaned Rev. Henry A. Neipp and Mrs. Neipp to Chisamba until such time as reinforcements should arrive. Mr. Neipp, being also a skilled mechanic, his presence at this time at our station was most helpful.

Shortly after their arrival, the next day, Mr. Neipp was taken ill with fever. With care, he was soon about again and natives and missionaries spoke most appreciatively of the good work both Mr. and Mrs. Neipp did while at the station.

But when God calls away the worker, His work goes on. When "Paul" is needed, there is a Paul forthcoming. So it was in this case. Before Dr. Currie reached Canada, a successor had been found for the head of the Chisamba station in the person of Rev. J. T. Tucker, who had been graduated from the Congregational College in Montreal the previous spring. Mr. Tucker for a time was assistant pastor of Zion Church, Montreal, and for two years pastor of the growing church at Amherst Park in the suburbs of that city. Before leaving Canada he was stationed at St. John, N.B., for a season, and after his marriage to Miss Lake, during the middle of a severe winter they showed their missionary zeal by making a tour of our churches, going as far west as Brandon. On the eve of their departure for Lisbon, Mr. Tucker was successful in securing the degree of B.D.

Mr. Tucker was born in North Devon, England, in 1883, of earnest Christian parents of much influence. Passing through the National School and later the North Devon Technical and Art School, he was employed in the counting house of a large manufacturing firm, being indentured in the usual English method. His first sermon was

(Opposite page 112)

Rev. John T. Tucker, D.D.

Mrs. (Mabel Lake) Tucker.

preached when he was sixteen years of age, and after some years of service as lay preacher for a group of Congregational churches he became assistant pastor to Rev. R. Gibbons Pope, in the Charlton Fitzpaine District, where for three years and a half he had a valuable training in church work. During that period which synchronized with the Welsh Revival he conducted several missions with good and lasting results. As secretary of the local Free Church Council he took part in the struggle against the Education Bills introduced by the Balfour Government.

Feeling the call to Canada, he came to this country and entered our College in Montreal. In his Junior year at College he stood head of his class, winning the Maria Sawtell Scholarship. He was made President of the Graduating Class of 1911.

Mrs. Tucker (nee Miss Mabel Lake) was born near Tiverton, Devonshire, and comes of a well known Congregational family in North Devon. that has stood for liberty and righteousness for generations. Her father has been District Councillor for many years, and was made a Justice of the Peace in 1907. Miss Lake was educated at Exeter High School, graduated for the Civil Service in London, and for some time held a position in the Government Offices. Returning to her home she became active in Sunday School and other Christian work. In the Teacher Training Competition of the English S. S. Union she came out

in the highest place among a couple of hundred competitors from all England. Miss Lake was also a very successful worker as District Secretary of the London Missionary Society, promoting their mite boxes, meetings, and Watchers' Band.

Rev. and Mrs. Tucker sailed from Boston on April 30th, 1912. After a short visit to friends in England they sailed from Southampton on June 12th for Lisbon, Portugal, where they remained studying the language and doing evangelistic work until April 10th, 1913. Previous to their leaving Canada they received their commissioning at a memorable meeting in Zion Church, Montreal, on April 24th, the charge being given by the President of the C.C.F.M.S., Rev. E. C. Woodley, M.A., now a missionary at Marash, Turkey, and once of Calcutta College, India, under the London Missionary Society.

That this appointment was a wise move on the part of the C.C.F.M.S. and the American Board has been amply proven. On their arrival at Chisamba, May 6th, 1913, the natives received them with every demonstration of joy. Mr. Tucker won their confidence and devotion, at once getting a speaking knowledge of the Umbundu in an incredibly short time, his splendid executive ability and organizing powers standing him in good stead. His knowledge of the Portuguese, their history and their character, as well as their language, marks him as the right man in the right place. In Octo-

BRICK KILN AT DONDI.

MRS. TUCKER AT DONDI, WITH KENNETH, WHOM THE BOYS CALLED LITTLE "CHIEF," AND WHOSE GOING THEY FELT SO KEENLY.

(Opposite page 113)

ber, 1914, Mr. Tucker was transferred to the Dondi Institute to become its official head, a position voted to him by the whole mission.

On November 13th, 1913, a little son was born to Mr. and Mrs. Tucker, a lovely little boy, who came about the time of the death of Chief Kanjundu, so the natives took him into their hearts at once as their "little chief," calling him Kanjundu, though his parents named him Kenneth. At Dondi he soon won the hearts of the strangers there. On April 28th, 1915, a little brother and sister, Theodore and Mary, came to share his home and love, but the little sister only lived a short time and the baby boy gave his parents many anxious moments for a time, but little Kenneth was devoted to his "Baby Brother." One month later, June 2nd, after a very brief attack of the dreaded malaria fever, and with scarcely any warning, the elder brother was taken by the Good Shepherd to the Upper Fold, leaving very sore but submissive hearts behind him. Someone remarked at the time that it did seem as if no work could possibly be started in Central Africa without having its foundations cemented in blood.

On the 5th of June the Chisamba elders sent the following letter to their teacher, Nala Tucker:

"We heard of the death of our Child Kanjundu! We grieved greatly. Our hearts hurt us very much because we loved him so dearly. We said he will be our teacher when he grows up, but God

took him, he has gone to the beautiful country where the families gather together. You have begun your home in heaven, but your heart hurts very much, and Ondona's. He, Kanjundu, was like the ring on your finger, but God took him. He, indeed, wanted him. You, Nala, help Ondona very much to soothe her heart which is breaking. Nevertheless, God loves it with true love. He is the great parent, and we shall find Him by and by in heaven, although we wait a little while yet. We go to Him, but He cannot come to us. We must pray to God for you. Abide in love."

Lumbo and all the Elders.

What a beautiful testimony, not only to the child but to the faith and Christian spirit of the elders of our African church!

On May 20th, 1914, the Chisamba Church celebrated its 20th anniversary with fitting services. It is estimated that over four thousand heard the preaching of "The Words" in and about Chisamba that day.

The report from Chisamba for 1914 is as follows: Outstations, 14; population of field, 10,000; unordained native preachers, 6; teachers, 41; Bible-women, 10; other native laborers, 30; total native helpers, 94. Places of regular meetings, 14; communicants, 340; adherents, 6,000; average attendance, 6,500; Sabbath Schools, 2; S. S. membership, 906. Schools, 14; pupils: boys, 742; girls. 665; total, 1,410. Native contributions for Chris-

tian work, $130.00; for Education, $126.40. Hospital, 1; dispensary, 1; in-patients, 60; treatments, 12,752.

Mr. and Mrs. Tucker's transference to Dondi left our station once more without an official head, neither Dr. Cammack or Mr. Cattell being ordained men. On the request of the mission, Dr. Robt. Moffatt, of Sacikele (Chiyoka), was deputed to fill the vacancy temporarily, the Drs. Cammack going to Sacikele to take over Dr. Moffatt's work there, but Dr. Moffatt cannot do both medical and evangelistic work long, so to-day prayer is being offered for another evangelical head for Chisamba station.

In 1911 the American Board deputation reported thus: "The Canadian Congregationalists may well be proud of their work at Chisamba. It is all we imagined it to be and more—one of the best illustrations of missionary efficiency and results in all our African fields. Any person visiting Chisamba and seeing the large gatherings of Christian natives and the well-ordered community, and realizing that twenty-three years ago paganism reigned supreme in all that region, must be convinced of the immense value of mission work. The reputation of Dr. Currie and of the station extends far and wide. At the coast and far into the interior, white people know of Chisamba and bear witness to the remarkable growth of the work, even when they are not in sympathy with its aim."

CHAPTER IX.

CHIEF HOSI KANJUNDU KO CHIYUKA.

From the mold as murk as night
Lo, the lily's stainless white!

From the mollusc's cell obscure,
Lo, the pearl's perfection pure!

From the nest egg, dumb so long,
Lo, a mounting flame of song!

From the dark-souled African
Lo, there comes a Christlike man.

Unto the discerning eye
Miracles are ever nigh.

By His Spirit's mighty power
God is working every hour.

Back in the early days a native war broke out among the tribes and a council of the chiefs was held in one district to decide what action to take. Mr. Currie, recognized as a friend, was summoned to give his advice. On his arrival he found the head chief of the district and each subordinate chief, and behind each a group of his principal men. After the speaking, one tall, lean chief desired to ask questions, and as he asked them turned

KANJUNDU, CHIEF OF CHIYUKA.
(EARLY AND LATER PICTURES).

each time to his men and their hearty and unanimous agreement with him showed at once his shrewd questions and complete leadership. That chief was Kanjundu, Soma Kanjundu of Chiyuka.

It would take a whole volume to properly sketch the after life of this African chief, but we shall endeavor in the limits of this chapter to give an outline as we know of it.

Up to the time he met with Dr. Currie, Kanjundu was known throughout Bihe as a stern and cruel chief. An instance of this came to the notice of the deputation of the American Board when Dr. Patton visited the chief at his home. Noticing in the house a huge sjambok, or hippopotamus-hide whip, with cruel metal rings on the lash, Kanjundu was asked why he kept it there. He replied: "Oh, that is what I used to flog my slaves with. If a boy displeased me, I would tie him up to the limb of a tree by his wrists and then give him a good flogging. I would leave him there over night in that position and in the morning flog him again. Then I knew he would be good." That whip hangs in the office of the American Board at Boston to-day.

One of Kanjundu's nephews, a man of no particular intelligence claims to have first urged the chief to go to the missionary and get medicine for his sickness. Mr. Currie treated him for some time and after he was better he frequently visited the

station. After Mr. Currie's return to Chisamba in 1893 Kanjundu came to greet him and also to greet the new "olondona." In 1897 he brought five young men who wished to learn to write. They walked the twelve miles from Chiyuka twice and three times a week to get their writing lesson from Mrs. Currie. Kanjundu then brought his young nephew, Wanga, a boy of twelve years of age, whom he wished to be trained at the station. After Mrs. Currie and Miss Melville had left on furlough Wanda became Miss Maggie Melville's house boy. He had learned to read very quickly and whenever he visited the chief he used to read to him. It touched Kanjundu when one day he heard the lad reading the Word of God to some others and praying with them, and he decided that he would ask the misionary to teach him also. He came with one of his nine wives and several attendants, and took up his residence at the station for about six weeks. He attended Mrs. Currie's class of young men and she was rather astonished at his rapid progress till she discovered that he got private lessons from the herd boys! In his quiet observation of the life of the station he saw that those who were tending the cattle had most time on their hands and in his intense eagerness to learn this proud chief condescended to ask help from the cattle herd. His young daughter was brought to Mrs. Currie to be trained, but it was thought wiser to place her in the Girls' Compound under

Miss Melville's supervision and to be with other girls. She, too, proved an apt pupil.

Like the good chief he was, when he found a treasure he wished to share it with his people; so he went to Mr. Currie and offered to build a school at Chiyuka if Chisamba boys would come and teach there. Kanjundu was a good worker in iron and made all the nails for the new school himself.

When the school was built and the teachers coming, he set to work and also built a house for the teachers. Then he put up a house for the use of the missionaries when they should come to visit at Chiyuka. The native, as a rule, is not known for his straight eye, but Kanjundu was. He was very particular that every line should be straight, every end carefully finished off and the walls smooth and white. Having occasion to visit Chisamba at times a house was built for him there. It was characteristic of the chief that he was eager to pay for everything, even his people for their services, later on. When he got medicines or anything from the missionaries, he would pay for it if they would permit him to do so.

Then Kanjundu built for himself a three-roomed house with large windows and doors, smooth, white walls, American furniture, etc. But he was troubled about his life, and he went to the missionary with his perplexities and such questions as these: "What must a man do if he would accept the Words?" "What is he to do if he accepts

the Words and his wives do not obey him?" "What is he to do if he would accept the Words and only keep one wife and the others refused to leave him?" These things were a very real trouble to the chief. In Africa a chief's wealth is largely reckoned by the number of his wives, and his standing is judged by that also.

Many of the station boys daily prayed for him that he might be led to accept the Words. That the missionaries also prayed is certain. Great was the joy when, early in 1898, Kanjundu testified that he had accepted Christ. He made this decision after a six weeks' visit at Chisamba when he had been studying carefully. Immediately he put away all but two of his wifes, the older and the younger, and gave the others homes and fields to keep them. But he could not decide which of the two remaining wives to keep, for neither wished to leave him. However, in the end he left it to themselves by a test. That he would choose the one who learned to read—but both did! However, Kanjundu for various reasons preferred the younger woman—one reason being that two of the other woman's children were deaf mutes. It was not until 1905 that the older wife would accept her bill of divorcement. When she did, Kanjundu and the younger woman were married by Christian ceremony. Another girl, Nawimbu by name, had been promised to him. Kanjundu gave her to Kapienji to be his wife. This last act seemed to

an old native king to be almost, if not quite a miracle.

After his conversion he tore down his idol houses, sent away his witch doctors and medicine men and put a stop to many bad practices which, as he afterwards told the mission, "Were unseemly in a follower of the Lord." He forbade the making and drinking of strong drink in his territory and also work in the fields on Sundays.

Kanjundu was always anxious after that to bring his people to Christ, and was delighted when Dr. Currie, during the week of prayer, brought nine evangelists from Chisamba and asked for nine boys from Chiyuka to go out two and two throughout his district preaching the Words. They preached to over two thousand in the villages.

We next hear of the thoughtful chief asking permission to build two adobe cottages in connection with the Woman's Board Hospital at Chisamba for the use of Chiyuka patients when they need to be there.

Twice he took long trips into the interior for cattle and rubber, and on both occasions asked our station to allow him to take some preachers and teachers along. He took twelve Christian lads, books and slates to teach men to read and write, and also medicines to help the sick. Every day began with a hymn and ended with a prayer. More than this, knowing that in the interior where they were going they would often be weary and

that natives would press rum and strong drink upon them, the wise chief took with him plenty of coffee and sugar, so that, in case they were tempted, they would be able to refuse having a safe drink of their own. The caravans were gone for over three months.

On the second occasion the chief visited King Lewanika and had many serious talks with him. The French missionary, M. Coillard, in that country wrote to Dr. Currie saying that he often thanked God for sending Kanjundu to the King because the people saw that a man could be a chief and still be a consistent Christian.

The first Sunday of the new century, 1901, there were three candidates for baptism at Chisamba. One of them was an ex-slave, and one was Chief Kanjundu. It was a very reverent and devout chief that knelt beside the ex-slave that morning as he realized the Divine Presence. On January 11th, 1903, Njamba, his wife, was baptized also.

So pleased was the government with a bridge Kanjundu had built near his home that they gave him an order to build three bridges for them and he did it as he did everything, well.

Three times his own school at Chiyuka had to be enlarged and even then it was soon too small. From an initial attendance of 45, the numbers increased to over 560. Then this energetic Christian educator undertook to build outstation schools,

and, after they were ready, homes for teachers nearby.

Chiyuka became a model African village. Down through the village runs a fifty-foot avenue bordered with banana and eucalyptus trees. In his garden, which is surrounded with a nice fence, are peach, orange, banana, nespera, and eucalyptus trees, and the walks are bordered with roses and pineapple plants. The house commands a fine view of the river with a lovely woods beyond.

When the church was built everybody worked. The men made the bricks and the women carried the water. Even the chief's little four year old daughter had a little gourd and trudged along beside her mother with water for the builders.

Next to the church Kanjundu built the court-house. Here he held trials and many peculiar ones came under his jurisdiction. Once when Dr. and Mrs. Currie were off on a trip into the interior, trouble arose at Chiyuka amongst the girls. It seems that some accused others of being *too fond of dress*. Kanjundu was very judicial. He ordered the girls' class to disband until "Kole" returned, though he compromised by allowing the girls to attend the boys' class—but they could take no part! It is significant that when the class was resumed after the edict had been withdrawn it began with a prayer meeting!

There was no whispering or tittering in church where Kanjundu was. He *would* have good order

and lost no time in correcting anyone he saw behaving in an unseemly manner. He told those who had burnt their fetiches that they should see to it that their heart fetiches were burned out by the Holy Spirit. Matenda, who was formerly the chief's head man and witch doctor, also became a Christian and his village followed Chiyuka, he urging his people to accept the Words.

Kanjundu was always gentle and yet dignified, but he had the humility of a little child. On one occasion Dr. Massey went to visit him and found him at his morning devotions. He waited until the chief had finished and then suggested that they take a walk together to the river. It took a good deal of explaining on the Doctor's part to make Kanjundu understand what "going for a walk" meant. When the Doctor told him that in our country a man would often go for a walk with his wife, and a young man with his sweetheart, the chief thought it was one of the strangest things he had ever heard! But they went for the walk, and as they sat by the stream the older man said: "Do you know I have been thinking over what you said to me last night. You said I was so comfortable with my three-roomed house and good furniture; but you know it is from nothing that I have done; it is all on account of the mercy of God."

Nothing pleased the chief better than to be of service to the missionaries. Whenever Dr. Currie

CHIEF KANJUNDU AND HIS FAMILY, WITH DR. WALTER T. CURRIE.

was building, if Kanjundu heard that he needed bark string, which they use instead of nails, it was not long before Kanjundu's men were on the way to "Nana Kole" with some loads of it. Two tepoia loads went later to the Misses Melville when they were building their house. After the fire, some years later, Kanjundu at once sent his American bed, mattress and chairs over to Chisamba for the use of the lady missionaries. Then, getting his people together, they gathered five hundred bundles of grass which were sent over to re-thatch the burned buildings.

But a great testing was in store for our dark-skinned brother and the way in which he came through the burning is one of the noblest things in missionary lore.

It came about in this way. The chief had brought down on his head the wrath of the traders when he prohibited the sale of rum in his territory. One of these traders built within five minutes' walk of Chiyuka. But there was a quiet boycott of his trade. No one bought anything. This incensed him and his anger kindled afresh against the chief. Then this trader's store took fire and was burnt. The trader at once accused Kanjundu of having fired the building. We may be sure the chief was entirely innocent, for, as he told one of the deputation: "I have learned that love is a better way for ruling than whipping." The Governor was sent for and interviewed the chief. Kanjundu was

CHIEF KANJUNDU AND HIS FAMILY, WITH DR. WALTER T. CURRIE.

asked to go to the Fort. He was exonerated. Then a new accusation was trumped up and somebody bribed to say they had seen the firing. The chief was taken to the Fort where he was held for eight weeks without a trial. Then he was told he might as well confess that he had done it. He replied: "I did not, nor will I tell a lie if you take me to the Coast." More time passed, again he was ordered to admit he had fired the hut. Again he refused. Then he was taken to the Coast. His nephew, a son, and Mr. Sanders (in the absence of Mr. Currie) went too. They could do nothing, although the boys worked about to pay for the privilege of being near the chief. Here he was kept for a whole year without trial. His people grieved for him as lost, for never had a native chief returned from the Coast after being once taken there.

Kanjundu was imprisoned in a vile prison along with murderers, thieves and other evil characters. Let it be understood here that the great bulk of the Portuguese who have been in Angola these past years have been men who were practically exiled from their home land for crimes, and are not, or have not been, of the best type of Portuguese character, so much so in fact that a native would not believe until very recently when such a man visited Chisamba, that a white trader could be a Christian.

Throughout his imprisonment Kanjundu kept

his gentle, calm dignity and so won the confidence of the gaoler that he was even allowed to hold the keys when it was necessary for the keeper to go away for a short interval. He was taunted by his fellow-prisoners as to what kind of a god he thought his was, "A God that would leave him in prison!" Kanjundu replied: "He can release me if He will. If He does not, it is for some good purpose," and went on with his singing. Then, when he spoke of His God as a Creator they jeered at him and told him man was descended from the monkey. Kanjundu replied: "Even if that be so, who made the monkey?"

During his imprisonment the roof of his fine new church was fired and his own home was nearly fired as well. Nene's house was destroyed. When the chief learned of this he said: "They can take away our earthly goods but they cannot take away our faith." His people at once replaced the church roof.

His first prison was dark and he was not allowed to seen anyone but the man who took him food. The last prison was damp and the chief suffered much from bronchial asthma, an old trouble and which had first led him to visit the missionary in the early days.

During his confinement his daughter Kanjimba died, but he was not allowed to go to her funeral. Then the lawyer he had employed to defend him ran away taking with him the $400 he had de-

manded before consenting to take the case. This impoverished the chief to a great extent. Fortunately Dr. Currie returned from his furlough in time to witness in Kanjundu's behalf. A new lawyer was secured, the churches in Canada contributing some $318 towards the legal expenses this time. The faithful boys still remained at the coast to be near their chief and he admonished them to "Live well and do what is right in God's sight."

In July, 1908, Chief Kanjundu was honorably acquitted, but he had to remain where he was for two months longer while papers were sent to Loanda to the High Court there.

It was the greatest day of all when Kanjundu returned to Chisamba. Bells were rung for half an hour. Kanjundu's ex-slaves came and rolled in the dust at his feet, people came from distant villages to see for themselves that a chief had really returned from the Coast alive. A meeting for prayer and praise was held. The chief kept his quiet, humble attitude throughout, saying to the people gathered: "Christ has called me to life again. God has brought about my liberty."

One of his first acts after his release was to send a message to his Canadian co-workers thanking them from his heart for their prayers and their help and saying, "The Lord was very good to me." He also again sent a special message to the ladies of Montreal Zion, who had sent him a fine quilt

of which he was wonderfully proud. It was the only quilt in the world to him!

On New Year's, 1909, Kanjundu held what he called his "Thank-offering to the Lord." Over two thousand were present when he gave letters of freedom to his hundred slaves, their wives and children. It was "throwing away" thousands of dollars worth of property, his relatives said—who thought he was going too far (a slave is worth between $40 and $60 in our money)—but Chief Kanjundu did more against slavery that day than all the sermons our missionaries could preach. Then there was a great feast. During it the trader who had falsely accused Kanjundu of firing his shop sent to the chief asking if he could buy some meat from the feast. Kanjundu would not hear of selling it, but sent him some, nicely wrapped, as a present instead. Then the Portuguese asked if he might come and look on. Kanjundu sent for him and had him seated near him under the very roof he was strongly suspected of having fired not so very long before. Such was the magnanimity of the man, the Christ-like spirit. Soon after the churches of Chisamba and Chiyuka held a joint Communion service at Chiyuka. Over 1,180 were present. The average attendance is about 600. There were on this occasion 25 candidates for baptism and 100 professed faith in Christ.

At Chiyoka, an American Board station near the coast, Dr. Moffatt was seeking to bring an old

heathen chief into the Light. He was a very influential man and was anxious to do right, but he could not understand. He thought Kanjundu must be a wonderful man (as he was). Dr. Moffatt sent for Chief Kanjundu to pay a visit to that station. He went, and met with many of the other chiefs there. He preached both Sundays he was at Chiyoka and one of his elders also preached. Kanjundu never lost an opportunity of witnessing for the Lord.

About the middle of October, 1913, Chief Kanjundu was taken ill with pneumonia. On Monday, the 18th, he was taken to Dr. Hollenbeck at Kamundongo, our doctors being home on furlough. The Doctor was able to help him considerably but the body which had endured such privations at the coast did not have the strength to pull through, and Chief Kanjundu, as the natives say, "Arrived" at Home to be "forever with his Lord" on Saturday evening, October 25th.

He was laid to rest the following Tuesday in the presence of a great assembly of natives and others. At his wish prayers and school went on uninterruptedly.

His nephew, Chikosi, was chosen to succeed him and was installed with Christian rites on January 7th, 1914, The following account is worthy of a place here for this was the first time a native chief had ever been installed with Christian ceremony:—

CHIYUKA SCHOOL HOUSE.

Built by Chief Kanjundu. Burned during his imprisonment and rebuilt after his [illegible]

"When Kanjundu died, even the heathen 'old men' around said, 'Only a good man can be chief after Kanjundu.' His eldest son, to whom the honor would naturally have gone, had been ruled out by the dead chief himself as not fit for the office. Kanjundu's brother declined the headship, saying: 'I am old. I cannot go to the Fort when they call. I cannot read, and Chiyuka is a village of books. Moreover, I am not one of "The Words" (Christians), and no one but a Christian can be a successor of Kanjundu. We look over the possible ones and we choose Chikosi.'

"So Chikosi, a nephew of Kanjundu, was unanimously chosen to reign in his stead. The members of the royal family sent for him and told him of the decision, and all the people raised their hands and cried, 'It is Chikosi that we want as our chief.'

"The lad who had been Kanjundu's attendant then came forward and said, 'The chief said, "When I am gone and my successor is chosen, he is to receive my hymn book, Psalms, and Proverbs, and the sixteenth chapter of Proverbs is to be read."' So the chapter was read and prayer was offered, and the books were given to Chikosi.

"In a short time Chikosi was recognized as chief by the Portuguese government, and then his tribesmen proceeded to induct him into office. The streets and villages were cleaned, the oxen were killed for the feast, and the women pounded all night so that there might be meal enough to feed

CHIYUKA SCHOOL HOUSE.
Built by Chief Kanjundu. Burned during his imprisonment and rebuilt after his release. The chief stands at the corner.

all who came. A body of young men went to the new chief's house to bring him in triumph to his *ombala*, or council house. The bush car which had been Kanjundu's was used. Chikosi, wearing a new gray tweed suit, russet shoes, and a gray felt hat, was seated in it. A crowd of people shouting, singing, and playing on musical instruments, surrounded it. The road was lined with children wearing bunches of wild flowers, and relays of youths ran in front of the car to clear the way for the chief.

"From the *ombala* and the chief's house the procession went on to the church, where a religious service was held—the first Christian installation of a chief ever known in Chiyuka or in Angola.

"Chief Chikosi is said to be a fine-looking man, about forty years old, a good speaker and evangelist, and has been a deacon in the mission church for a number of years."

1. Four Boys on the Way to Dondi.
2. Kasova, the slow scholar, who set up school and church in her own far off village.

(Opposite page 135)

CHAPTER X.

THE EDUCATIONAL DEPARTMENT. LIGHT IN THEIR DARKNESS.

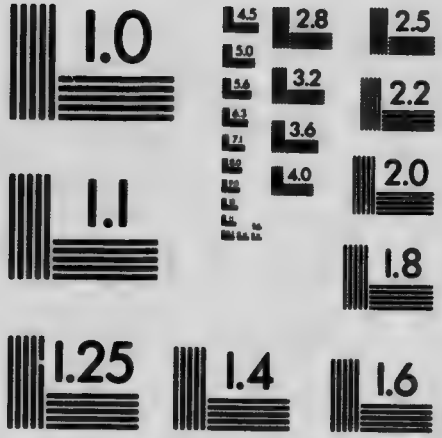
"O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart."

As at the other stations, one of the first things the missionaries at Chisamba did, after gaining some knowledge of the language, was to open schools for the native boys and girls, seeking in this way to win their confidence and impart instruction in Christian truth.

At first it was found difficult to draw the boys into school, for it seemed impossible to overcome their many and ofttimes ingenious excuses for not attending. In 1896, there were thirty names on the roll in the Boys' School. Arithmetic is a favorite study with most of the young men, especially since the traders at the coast made complimentary remarks about some simple calculations which the lads had made. The boys learn much more quickly than the girls. Most of them are married, and have families springing up around them. This school met at one o'clock and dismissed at three. The report for 1900 showed 104 names on the roll.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

The Senior Girls' School met from three o'clock until five. The 1900 report showed an enrolment of nineteen scholars, nine of whom were married. The girls do not take to arithmetic like the boys. The attendance of the young mothers is not very regular, for they find it hard to hurry from their fields after their day's work in order to be at school in time. They usually have their babies on their backs, and a basket of food on their heads. After school, they return to their homes to pound their corn and prepare the evening meal. Sometimes there will be half a dozen babies playing in the middle of the school-room floor, some crying, some laughing, some shouting. There is a rule now that the girls must be able to read before getting married; so the young girls have to apply themselves to their studies if they want to get married, which most of them do, for not to get married is a disgrace in the mind of the native. The 1903 report showed a total on the roll in this school of 67.

A kindergarten was a feature added in 1897. It has proved a very substantial addition, and greatly increases the missionaries' influence over the people. The motion songs translated by Mrs. Read and Mrs. Fay, such as "Good Morning, Kind Teacher," "Who Taught the Little Birds," etc., were quickly learned by the little ones. These, with a few games, patchwork, weaving colored paper mats, and other simple occupations, make

up the daily programme in this "children's play school," as they call it. Much nervous energy is expended by the teachers who look after the little tots. Kanjundu's daughter, Lindie, assisted in the teaching. The mothers of the children often came as visitors, and were greatly interested. The 1903 report showed an enrolment of 55, and in the spring of 1904 the attendance had increased to 75.

The Chiyuka School was opened on October 22nd, 1898, with 23 male and 22 female pupils. In the latter class was the wife of the chief, who tried to learn to read while caring for her twins! Two lads—Kumba and Epandavelo—went out from Chisamba every Monday morning, returning again on Saturday evening, when two others went to conduct the Sunday services. Mr. Currie visited the village about once a month to oversee the work. After four months of two hours daily study, one lad, who up to the time of the opening of the school had not known a single letter, could read without difficulty every lesson in the primer, every hymn which they sang, and he also read to Mr. Currie the second chapter of John's gospel with only one or two slight errors!

Six months after the opening of the school, the building was found too small.

The village of Matenda is a couple of miles east of Chiyuka, across and down the river. It was named after Matenda, formerly the priest and

witch-doctor of Kanjundu, who, in 1900, gave up his fetich worship and now has realized and speaks of the blessings of Christianity. The school was started here in March, 1901. The name of this village has been since changed to Chisekele.

The Chisamba Ombala, or head village, is about a mile and a half from the mission station. The people here wanted a school, and so it was opened in January, 1901. The pupils who assembled at the opening of the school were a motley crowd. There were grand-parents, and there were children young enough for the kindergarten. The Chief Katakola entered as a pupil, as did also Sanambelo. The opening ceremonies were held outdoors as the school building was too small for the crowd which assembled. The singing was led by a choir of boys from the station, and there were three addresses.

The work had so extended that in 1901 Mr. Currie reported that of the pupils under instruction only one-third were at Chisamba, the rest being at the village schools taught by young men trained at the station.

The increased responsibility incident upon the extension of the work told upon the health of the lady missionaries. Mrs. Currie and the Misses Melville were reduced in strength by the overstrain —for teaching in Africa is much more trying than teaching in Canada—and each in turn had been invalided by fever. It became necessary, also, for

Mrs. Currie and Miss Helen Melville to return to Canada for a respite. Accordingly, they left Chisamba on January 25th, 1898. Even with the full staff, a new teacher was badly needed; moreover, the building of the hospital would mean the taking of Miss Helen Melville away from the school work to devote herself to nursing. While much of the primary teaching had been left, and could safely be left, with the native lads, some of the missionaries would have to take charge of the more advanced classes.

When Mrs. Currie returned to Africa in May, 1900, she was accompanied by Mrs. Moffatt, whose husband had gone forward the year before to take charge of the Industrial Department. Though born in the United States, Mrs. Moffatt is of English parentage. She was brought up in a Christian home on a farm near Cleveland, Ohio, and from earliest childhood learned to love not only the Word of God but His works.

She studied and qualified as a teacher, in which capacity she served for some time, afterwards entering Oberlin College where she was pursuing higher studies when the call came for service in the foreign field. To this she had been looking forward in sympathy with her betrothed, who was also a student at Oberlin, and with whom she consecrated her life to the will of God by a definite act during some meetings conducted by Dr. Wilbur Chapman in 1897.. They were married on the eve

of Mr. Moffatt's departure. When accepted by our Board, she took up the study of kindergarten, that she might be the more helpful at the station.

While it was the intention that Mrs. Moffatt should proceed to Chisamba at once, unforeseen events made it necessary for her and her husband to remain at Bailundu for a year during the absence in America of Mr. and Mrs. Fay. When, however, Mrs. Moffatt reached Chisamba, she at once took up work in the kindergarten.

On account of a severe attack of one of the most virulent of tropical fevers, Miss Maggie Melville was forced to come to Canada for a rest of a year or two, and she sailed for home on the same ship which had taken Mrs. Currie and Mrs. Moffatt out. For over a year Miss Melville had been the only white woman at the station, and had borne the strain of much extra work.

In 1902, the effort to se ure an additional lady teacher was rewarded. Miss Diadem Bell, of the Milton, N.S., Church, offered, and almost immediately the Quebec Branch of the Woman's Board undertook her support, her application having been accepted by the American Board. When the call came to Miss Bell, she was engaged as a school teacher in Milton, her native village, having taught for some ten years. When quite young Miss Bell was converted and united with the Congregational Church. In the Sunday School and Christian Endeavor Society she was always ready and willing

IN A HEATHEN VILLAGE.

1. MRS. TUCKER AND THE WOMEN.
2. MRS. TUCKER AND THE MEN.

to give her best efforts. Nor were her efforts confined to the church walls. As an officer in the W.C.T.U. of Milton she did much to make the organization a power for good, and in all that had to do with the uplifting of humanity she was always ready to lend a hand. In her farewell address she stated that for about ten years she had been interested in foreign missionary work and felt a desire to become a missionary, even writing to the Board for information. The requirements, however, seemed to her to be beyond her capacity to fulfil. A few years later she attended camp meetings at Berwick, N.S., and was again impressed with the need of workers in the foreign field, and resolved that when the way opened she would go. It needed only the visit of Miss Maggie Melville to Milton to bring matters to a crisis. Miss Bell offered was accepted, and on May 24th, 1902, she sailed for Africa with Miss Maggie Melville who was returning after her illness. A few months after arriving in Africa, Miss Bell wrote, "I do love the work, and regret that I did not come years before."

Miss Bell's love for children, her adaptability to all circumstances, and her natural courage, fit her admirably for the work. Her coming was a great relief to the other ladies. For a number of years Miss Bell has had the oversight of the out-station schools, no small task, for they are multiplying every year, four being added last year.

In 1908 Miss Bell came home on furlough and returned alone in 1910. When Dr. and Mrs. Currie were forced to return to Canada, Dr. and Mrs. Cammack were about to leave on their first furlough also, and for some time Miss Bell was practically the only one left at the station. After the fire she did heroic work superintending until Mr. Cattell was able to take over the reins for the rebuilding. Miss Bell was a heavy loser in the fire. Some of the trunks belonging to the Misses Melville had not arrived at the time, but Miss Bell's were all there.

In 1903 Miss Maggie Melville instituted a normal school, in which fifteen of the more advanced students entered to receive some practical instructions in pedagogy.

The demands for schools have become so frequent that the missionaries have been at their wits' end to know what to do. It is impossible to train teachers fast enough, with all the work they have to do. But the natives pleaded so insistently that often boys, who had a very rudimentary training, had to be sent out to teach, being little more than beginners themselves. When one of the mission teachers was home in this country last year she received a letter from one of the boys in Africa asking her to see if she could not find a machine for turning out teachers while she was in America, as they could not learn fast enough there.

Among many of the changes brought about by

the railroad, the waning rubber industry, and the edict against the slave trade, has been the gradual emancipation of the women of the mission. Formerly the men were employed as carriers to the coast, or went into the interior after rubber. Now the railway is doing away with the carrier service to the coast. The men are therefore turning to their homes for employment. Hitherto the women have always tilled the fields and looked after things generally. Now they will have more time to study, to attend school, and to learn the rudiments of good housekeeping. The girls have been very slow to learn, for they were too weary to study after the long day in the fields. Now the men are turning to the fields and to other industrial pursuits. This opening for work among the girls is exactly what the lady missionaries have been anxious for, as have the women in Canada. But in order to do the best work, these girls must be taken from their present surroundings and put where they will be under constant supervision. Hence the building of a Girls' Boarding School at Chisamba by funds provided by the Woman's Board. This Boarding School was opened on September 28th, 1915, and has twenty girls in residence. Wendo, the matron, is an excellent person to be in charge. The building has cement floors and tile roof and is built with three dormitories, the Mary M. Savage Hall, named after the loved editor of the Monthly Leaflet of the C.C.W.B.M.; the Louise Dearborn Hall,

named after one of the "pillars" of the Woman's Board of N.S. and N.B., and the Elizabeth Jones' dormitory, so called on account of the legacy left the Calvary, Montreal, auxiliary by one of their loyal and aged members, Mrs. Jones.

This school is intended to be a feeder to the one at Dondi mentioned in another chapter. The opening of the school calls for two more lady teachers to be sent out. One of our Canadian Congregational young women has volunteered for the work, and it is hoped she will be able to go ere long as the work is growing rapidly.

The crying need for better qualified teachers for the many new schools, and the need for more trained evangelists to carry the work into the interior, has emphasized Dr. Currie's plea for a large Central Training Institute in the Mission, the plans of which are stated in a separate chapter.

On August 27th, 1914, the two sons of Dr. and Mrs. W. T. Gunn, so well known to our churches in the Dominion, were drowned off Point Au Baril on the Georgian Bay (their summer home). Allan, the elder, was preparing for the Christian ministry, while David looked forward to his college course with the a[illegible]d intention of going to Chisamba when his training had been completed. The friends of Mr. and Mrs. Gunn and especially the young people of our churches, wishing to institute some memorial as "an enduring tribute" to these two Christian boys who, young as they were,

had shown they were so anxious to be of service whether in the church, the Sunday School as teachers, the Y.M.C.A. or wherever their lot was cast, decided to build at Chisamba the much-needed Boarding School for Boys and to call it "The Allan and David Gunn Memorial School." This school is now under process of construction and will cost, it is expected, $1,000. Through such a school it is hoped to carry out the wishes of these boyish hearts to be of service to their fellow men and to make their lives count for something. At the beginning of his ministry Dr. Gunn offered himself for service to Chisamba but the Board feared his constitution would not stand the African climate, so he has given of his very best to our Canadian work never for a moment forgetting the foreign.

The Allan and David Gunn Memorial School will provide for forty boys, all of whom will be brought in from the out-station schools. While at Chisamba they will attend the schools taught by our missionaries, and at the same time Mr. Cattell will teach and train them in the industrial department to do carpentry work, blacksmithing, tile and brick making, agricultural and other useful trades.

The brightest and best of these boys will then go on for further training to the new Institute at Ndondi.

The Memorial School will consist of three buildings: dormitories, study room, and kitchen. The buildings will be of permanent character, sun-dried

brick will be used in construction, with tile roof and flooring.

In 1913 the report of the Day Schools in connection with Chisamba Station, namely, Chisamba, 5 schools; Chiyuka, 3; Chisekele, 3; Kasula, 3; Ekosa, 2; Eponga, 3; Kaupia, 2; Chiyoka, 2; Ombala, 3; gave a total number of 1,224. Early in 1914 the enrollment for schools (9 outstations) was reported at 1,307. In 1915 there are 26 schools and only 39 teachers. The support of these teachers is a problem to our missionaries as even the very moderate salary of $1.60 a month is a heavy drain on the station finances in the year.

The Woman's Board have undertaken the work among the girls. They have purchased fields for them to work; some are training in housework, living and sleeping in the compound. A prayer hall has been built for them and a fund called the "Girls' Fund" supplies the necessities for the upkeep of the Girls' Compound each year. By means of the fields it is expected the girls will be able to provide food for themselves.

The Misses Melville came home together on furlough in the summer of 1910, meeting in England Miss Bell en route for Africa. Miss Melville had purposely postponed her furlough several years in order to be able to come home with her sister, but the long term in Africa, and the severe strain she had been through while there, proved in her case very conclusively, if any proof was needed,

that the American Board was wise in shortening the term of field service to five years instead of seven. The missionaries may only remain in this country one year instead of two as formerly. Our people must school themselves not to ask too much from them in deputation work during these precious twelve months supposedly for rest and study.

The deputation of the A.B.C.F.M. reported of our educational work at Chisamba, which is so largely under the supervision of the lady teachers, "The school work of the station is extensive, and the course of study is carried somewhat farther than at other points. When the new educational policy is adopted this will be an excellent field for more intensive work. Chisamba should furnish many pupils for the Institute, and for the Central Girls' Boarding School (at Dondi). In this department we owe much to Miss Helen Melville, Miss Margaret Melville and Miss Diadem Bell, who have devoted themselves to the station and outstation schools and who have been leading figures in the Woman's Conference conducted annually for the English Mission and our own."

The Misses Melville returned to the field in 1912, sailing from Boston on May 7th, and reaching Chisamba July 22nd.

CHAPTER XI.

HEALING THE SICK. THE MEDICAL DEPARTMENT.

"They are dying by the millions! yes, millions!
All over the world's wide lands,
In Africa, India and China,—
Can you sit with folded hands?"

The value of medical work as an auxiliary cannot be overestimated. It has been wisely called the "first aid to the heathen." Many converts are due to the medical assistance given them when sick and suffering. This has often led them to want to come and live near the missionaries; and, under the Holy Spirit, the daily influence and prayerful instruction has made many a convert to Christianity. At first, inbred superstition made the natives suspicious, but this was overcome by degrees. The natives believe that sickness and trouble are caused by some evil spirit, and the only doctors they have are the witch doctors, whose business is not to apply remedies but to find out who bewitched the sick or the dead person. The witch doctor, dressed in a hideous garb, comes to the village, assembles the people together, and, amid drum-beating and dancing, settles upon some poor wretch as the one responsible. If the trouble is serious, he is put to death by any means which the doctor or the

MORNING AT THE HOSPITAL, CHISAMBA.
(DR. CAMMACK AND THE WAITING PATIENTS).

relatives prescribe—often cut to pieces or burned alive!

The native remedies for sickness are most absurd. Among the Biheans a favorite remedy for chest troubles in children is a string of peanuts or squash seeds worn around the neck; when the string breaks of itself, the disease is supposed to be cured. For itch, a copper ring is worn on the right wrist and left ankle, or *vice versa;* for throat diseases, chicken bones are worn around the neck; for chest troubles in adults, split cobs of corn, or the feathers of a rooster are worn on the neck; for ulcer on the leg, a piece of deer's hide is worn on the ankle. To prevent fever, several short pieces of grass are tied together and worn at the side of the head; to cure headache, gunpowder is rubbed in a streak across the forehead. To prevent children crying a branch of a certain tree is placed over the door, or the ashes of a certain kind of tree are rubbed into the hair. To prevent the entrance of evil spirits, little pieces of wood, horn, etc., prepared by the fetich doctor, are worn on the neck.

The early months of 1896 brought several cases of sickness and four deaths to the station. The people said: "Is the station bewitched? We cannot allow our children to go to school." They believe that the evil spirit which causes sickness will be expelled if they can make the sick person vomit. On one occasion, when the missionaries

were at tea, the boys watching beside a sick lad were approached by some of the old people who said: "The spirit of his sister who died two years ago is in him. We must tap him on the head and send the spirit down to his stomach, and then give him some medicine to make him vomit it out." But the boys had learned better, and would not allow such treatment. The faith of the native met their natural superstition. After some years of this testing, we have from one of our missionaries this testimony, "It would be little wonder if some of them trembled, but they stood firm: not one of them wavered."

In the early days of the Chisamba station Mr. Currie attended to the sick as best he could. When on furlough in 1892, he spent over six months in hard study in the Medical Training School of New York, which he felt to be of great profit; but even after this he found himself unable to cope with all the diseases with which those who came to him were afflicted. Moreover, the medical work took time which he thought should be devoted to other duties for which he was better fitted. The need of a thoroughly equipped medical man pressed upon Mr. Currie and his associates, for there was sufficient work to keep one fully employed. It was laid on the hearts of the missionaries, and also the churches at home, to pray that such a man might be raised up. At one of the station services, Ngulu prayed most earnestly that the Lord might "put

it into the heart of some good man in America to come out and help Nana Kole, for he has so much to do." Some time prior to this, Rev. James Johnston, M.D., popularly known as "Jamaica Johnston," visited Chisamba on his tour across Africa. He said that while he was at the station a larger number of patients came daily to the dispensary than he had seen at any other mission station in Africa. At first, no charge was made for medical services; but, as this privilege was abused by many of the white traders coming for free treatment, it was decided to charge a small fee. Before long, the medical department became self-supporting.

But need of a fully qualified physician grew. In October, 1896, Mr. Currie asked if a Christian physician could not be found to take charge of the medical department. Early in the following year Miss Helen Melville wrote, "I do hope the doctor will come this year."

Looking to the appointment of a physician, the Woman's Board undertook the building of a hospital in memory of their late treasurer, Mrs. Ella F. M. Williams; and $600.00 was quickly sent in for this object, although the building was not then erected. In May, 1897, Mr. Currie reported that $200.00 would be available for this purpose from profit realized at the station.

After a period of waiting upon God, the Society seemed to see His hand pointing out a "willing, skilful" young practitioner. At the Union of

1899, the Secretary reported that the Committee had been directed in the choice of a missionary physician in the person of A. Y. Massey, B.A., M.D.

Alfred Yale Massey was born in 1871 near Belleville, Ontario. Although brought up as a Methodist, he rightly belongs to the Congregationalists, for he is a direct lineal descendant of Jeffrey Massey, one of the Pilgrim Fathers.

Dr. Massey, and Mr. and Mrs. Moffatt, who were appointed about the same time, were present at the Union Meetings in Brantford in 1899, together with Mrs. Currie and Miss Helen Melville. The latter having regained sufficient strength to return to the field, it was arranged that Dr. Massey and Mr. Moffatt should go at once with her, while Mrs. Moffatt should remain until the following spring and go with Mrs. Currie. So on July 26th, 1899, the missionary party of three set sail from Montreal, and at the end of three months they arrived at Chisamba amid the firing of guns and blowing of horns. Among those who welcomed them was the Chief of Chiyuka, who had come from his district some days before in order to greet them on their arrival. He presented the new missionaries with an ox. From other villages there came old men with their presents of corn, and, according to native etiquette, it was necessary for some small presents, such as bandana handkerchiefs, to be given in return.

One of Dr. Massey's first duties was to superintend the building of the hospital. At this time, about $1,000 was at the credit of the hospital fund. A suitable location was chosen on a height of land (though not quite so high as the residential part of the station), sloping from both sides and the rear, thus insuring excellent drainage. Instead of one large building, the peculiar customs of the people made it necessary to have several buildings. Every native who comes for medical treatment has his retinue, depending in size on his social or political standing in the country. He may have anywhere from three to ten or even more followers, consisting of wives, children, and slaves. They bring their pots, cooking utensils, and food, and they come to stay. The slaves do his cooking and look after him generally, sleeping in the room with him. The people are faithful to a fault in visiting their sick. One never goes into a native sick room without finding it full of visitors. If there should be only one large ward, and, say, twenty patients, what would be done under such circumstances? It was, therefore, decided to construct three central buildings, one of which would contain the dispensary and waiting-rooms, another the operating-room; while, in the rear of these, would be the kitchen; these three central buildings to form a square enclosing an open court. The central buildings were to be surrounded by eight cottages, about sixteen by thirty-two feet, with two small wards and

a storeroom in each. If necessary, three or four patients could be accommodated in each ward, and in the store-rooms they could use their cooking utensils and prepare their food. These cottages were to be twenty feet apart, and about forty feet from the central buildings. The two front cottages were to be somewhat larger than the rest, for the accommodation of missionaries and other white folks. All the buildings were to be constructed of adobe, one storey in height, with walls ten feet high, and thatched roofs. Each room was to have a fire-place, the walls were to be whitened, and the floors covered with bamboo mats, thus giving a bright and cheery appearance. The Woman's Board decided that the hospital should be called the "Ella F. M. Williams Memorial Hospital."

These plans being adopted, the money on hand was not sufficient to build more than the central buildings. It was estimated that each of the eight cottages would cost about $200, and individuals and Sunday Schools were asked to furnish money and a name for each cottage. One after another—first an individual, then a Sunday School—responded to the call. The first to be taken was by Mr. and Mrs. C. McD. Hay, of Toronto, to be called "The William Hay Memorial Cottage;" the second by Mrs. Walter H. Smith; the third by Mr. H. H. Lyman, of Montreal; the fourth by the Hamilton, Ont., Sunday Schools, to be called "Hamilton Cottage"; the next by friends in Olivet Church,

VISIT TO PORTUGUESE TRADER.
Missionary's bush-car in back-ground. Natives in foreground making crate to pack rubber.

(Opposite page 154)

Toronto, to be called "Bethel"; and another by Olivet Sunday School; another by the friends of the late Mrs. Sanders, of Montreal, to be called the "Sanders Memorial Cottage"; another by a lady of Emmanuel Church, Montreal, to be called "Easter Cottage." One of the cottages and two of the larger buildings were completed in August, 1901.

In 1901 smallpox raged in many of the native villages, and thousands of people were carried off. Dr. Massey went to a large village thinking to do some vaccinating, but was informed that there were none to vaccinate, as not one had escaped the plague and a large number had died. Not far from the Chisamba station there were two villages within a stone's throw of each other; and in one, owing to vaccination, not a case of smallpox appeared, while in the other great numbers died of the disease. The natives have much faith in the white man's charm. Mrs. Moffatt, who at this time was in Bailundu, was attacked, but fortunately she recovered under careful treatment and nursing.

Dr. Massey's first official report is full of interest. The daily calls numbered from 25 to 50, the highest being 78, many of the patients coming long distances. All such must bring a letter from the chief of their village. This pleases the chief and keeps up his interest. The dispensary is open for four hours each day. During the smallpox epidemic, about 300 vaccinations were administered.

The practice among white traders met the limited outlay. The Portuguese law is that no foreign doctor may visit patients and collect fees for their treatment in any district in which there is a Portuguese doctor; but he may treat all patients who come to him, and collect their fees.

In the summer of 1902, Miss Ella M. Arnoldi went to Chisamba to become the wife of Dr. Massey. Going out from her home in Toronto, she met Rev. and Mrs. Fay in England, and journeyed with them to Benguela, where they arrived early in October. On landing there they found that communication between the coast and the mission stations was cut off by reason of a rebellion which had at this time assumed considerable proportions, and, indeed, threatened not only to interfere with the work of the West Central Africa Mission, but even to endanger the lives of the missionaries.

For a year prior to this, the Portuguese traders had been pressing their slave and rum trade upon the natives with greater force than ever. A district south of the Bailundu station decided, in May, 1902, to resist with arms. The rebellion soon spread until the whole of the Bailundu section was up and had captured most of the white traders, plundering and burning their houses. It was well understood that the natives did not intend to injure the "afula"—a word which is applied to the missionaries, and which means, possibly, "people," but which the Portuguese translate

"fools." The Bihean traders, becoming alarmed, gathered at a point about twenty miles from Chisamba and fortified themselves, several of them first bringing their women and children to the mission station for protection. They were given shelter and, until the traders could send food, the neighboring chiefs sent provisions—meal, beans, peanuts, etc. This was afterwards a very important item in the defence of Kanjundu in his trial for arson, showing that he had shown kindness to the Portuguese. For a time it seemed probable that the whole of Bihe would rise. Some of the natives in their innocence asked the missionaries to write to their king and get him to come and rule over the country. Although many villages were burned and much plundering was done, no harm came to the missionaries. Constant appeals, however, were made at the stations by white traders to shelter their women, for they considered the mission compounds safer than the fort with fifty soldiers and three cannon. Many of the natives, who did not wish to join the war party, also came seeking protection. But neutrality was thought to be the best policy, and their requests were declined.

At this time, Mr. Currie had sent his wagon to the coast in charge of a Boer, with a few Chisamba boys. The wagon had reached the Owambu country, the people of which had suffered heavy loss, and the chief told the white man that he had better return or he would be eaten. A few days later,

Lumbo and Kanye were sent from Chisamba to bring the wagon back.

The leader of the rebellion was Omutu-ya-kevela (meaning "hard squash"). One day he sent for Mr. Stover of the Bailundu station. When the latter reached the war camp, he found several thousand men gathered. Omutu addressed them, recounting the wrongs he and his fellow-countrymen had suffered at the hands of the Portuguese, and saying that all whites except the missionaries were to leave the country, for the people were tired of rum and slavery. Not long after, Omutu lost his life. Eventually the rebellion died out. The rebel chiefs, who were caught in Bihe, were transported; but Chivava, one of the leaders, refused to submit to this treatment. He was given his choice to go or be shot, and he chose the latter.

The whole rebellion was overruled for good in bringing Mr. Currie forward as a wise and reliable adviser and mediator.

Miss Bell and Miss Melville, having arrived at Loanda about the middle of July, proceeded to the Methodist Mission Station at Malange, which is inland from Loanda, and about twelve days distant from Chisamba. Here they were forced to remain some three months "with nothing to do but to study Umbundu and practice patience," as Miss Bell put it. Meanwhile, Dr. Massey having received word that the Fay party were at the coast, hurried thence via Ochilonda, about twenty-

five miles northwest of Chisamba, the regular route through Bihe being blocked, as the Governor-General at Loanda had issued an edict that no white person, missionary or trader, should leave or enter that district during the war. When he reached Ochilonda, he was surprised to find there Misses Melville and Bell on their way to Chisamba. Miss Melville arrived at Chisamba on November 3rd, 1902, Miss Bell going to Kamundongo with the Wellmans, where she remained for about five months.

As soon as possible after the arrival of Miss Arnoldi at Benguela, she and Dr. Massey were united in marriage. The present civil law relating to marriage in Angola is a peculiar one. The ceremony can be legally performed in the presence of both the contracting parties, or in the presence of one, or even in the absence of both parties. In any case, a declaration has to be made that both parties are single, and this declaration must be accompanied by both certificates. The bans are posted for fifteen days: at the close of which time, if there is no dissenting voice, the civil marriage may be performed. Marriage by proxy means the performance of the ceremony in the absence of one or both of the parties. If the gentleman cannot be present, he gives to a friend a power of attorney, and this friend acts as groom in his stead. Likewise, any woman, married or unmarried, may act as bride for the occasion. Dr. Massey also

found that it was necessary, if married at Benguela, that one of the contracting parties should be a resident of the town for three weeks, and the other for two weeks. The required time having been fulfilled, the marriage took place on December 9th, 1902.

In March, 1903, the dispensary building was opened. This building contains an office, consulting-room, drug-room, waiting-room, and store-room. Two of the cottages, a house for the native caretaker, and a second large building the size of the dispensary, were finished soon afterwards.

The medical department report for 1903 shows that the number of patients was 5,600 in the dispensary, and 50 in the hospital. The income of the year, $500 in amount, has met the running expenses. The natives have thus far increased their fees to the department by two-thirds; and the receipts from the white traders for treatment of their native servants has trebled. This shows not only increased appreciation, but financial gain.

In the autumn of 1903, Mrs. Massey was taken ill with fever. Early in 1904, on the advice of Dr. Wellman, Dr. and Mrs. Massey returned to Canada. Thus the station was left once more without a physician.

The departure of Dr. Massey from the station left the burden of the medical work entirely upon Miss Helen Melville. Fortunately Dr. Currie soon returned from the interior and he was able to

assist. Presently his furlough came and Miss Melville had to face the extensive practice alone. It was a trying time for her and for the other missionaries on the field. In vain did the C.C.F.M.S. seek for another doctor. Hopes were raised, only to be doomed to disappointment. Finally, at the Union meetings in Embro in 1906, they were able to introduce *two* doctors, Americans by birth, both graduates, and both Student Volunteers, Dr. Libbie Seymour, soon to become Mrs. Cammack, and Dr. William Cammack.

Dr. Cammack was born at Salem, Iowa: studied at the State University of Iowa and took a medical course at North-Western University Medical School, Chicago.

Mrs. Cammack was born in Iowa City and also studied at the Iowa State University, graduating from the departments of Liberal Arts and Medicine.

These two young people were accepted by the Society, and previously by the American Board. They were married at the home of Miss Seymour in Salem, Iowa, on September 12th, 1906. After a flying visit to Toronto they left for England to study tropical diseases. From Liverpool they went to Vienna to make a special study of skin and eye diseases. In September both Dr. and Mrs. Cammack wrote from Chisamba telling how the work had opened up for them immediately on their ar . How mightily the work grew may be

gauged from the report of the Doctors before they came home on furlough in 1912; or, better still, from the fact that from the date of Miss Helen Melville's return in August, 1913, to the following May—nine months—she had given 11,989 treatments, an average of 40 a day. There had been 100 cases for vaccination.

The Woman's Board have undertaken to rebuild the main building, or operating ward of the hospital as soon as the missionaries on the field can get in the proper material for it. At present the building, an old one, and not modernly planned by any means, is not at all satisfactory.

While on their furlough the Drs. Cammack took special work in surgery in New York Hospitals and returned to the field in September, 1913. A son and a daughter are now the life of their home.

From time to time many things have been sent out for the hospital in the way of supplies and appliances. Two years ago another dozen hospital cots were sent from Canada and a sterilizer went from Yarmouth, N.S.

Our Doctors and nurse have some peculiar ailments to prescribe for. What would you do in a case like this? We give the note sent to Dr. Cammack by a Portuguese trader in its original spelling:—

My Dear Sir:—

I have a cashier who it is seven months is trampled by a she mule in the thumb of the foot.

It is two mounths which is grown a wound of bad character. If you please to tell me if in your mission is possible to be cured.

Yours truly,

We trust Dr. Cammack was able to diagnose the case.

The Canadian churches should send out another nurse as soon as possible. Think of Miss Melville having over 14,000 cases in one year. We are deeply indebted to Dr. Hollenbeck of Kamundongo station for going to the help of Miss Melville at such a time.

It is a matter of no small regret that our Africa medical missionaries have so much to do at indoor and dispensary work that they cannot do any touring from the station to visit villages where help would be of so great value. The sooner we can put more medical men on the field, the better for Bihe, the interior, our doctors and nurse.

In the summer of 1914 our doctors were summoned to the Fort and a fine of $300 imposed upon them for practising in the country. The complainants were "some of our friends, the enemy." In other words, traders, but only a few of them. No one had ever heard of such a thing in that country. We understand the consensus of opinion in the government circles is that this fine should be remitted to the station, but such matters, as in the trial of Kanjundu, take time—and patience. The

imposition of such a heavy fine on our hospital work will be a very serious drawback and, if not remitted, the Canadians will have to go to the help of the medical department.

Meanwhile, R. G. Moffatt, who was once sent to Chisamba as Industrial Missionary, had returned to America and taken a Medical Course at Lakeside Hospital, N.Y., Mrs. Moffatt taking special work in nursing and kindergarten. In 1912 they returned to Africa, having been appointed to the western station, Sachikela, a station with two names, the other being Chiyaka.

In 1915 Dr. Moffatt was transferred from Chiyaka to Chisamba, the Drs. Cammack going to Chiyaka. Thus, at present writing, our medical and evangelical work at the station is under the supervision of Dr. Moffatt.

(Opposite page 165)

Brick Kiln and Tiles at Chisamba.

BRICK KILN AND TILES AT CHISAMBA.

CHAPTER XII.

THE INDUSTRIAL DEPARTMENT.
HELPING THE NATIVES TO HELP THEMSELVES.

"The very thing your religion has to do for you is to make your business and occupation attain their full ideal, to take their sordidness out of them, and fill them with the right spirit."—*Phillips Brooks.*

"Africa," says one recently returned from that country, "Africa is *par excellence* the field for industrial missions, since there we are called upon to build a civilization from the very bottom. Under such a condition the practical side of mission work is bound to come to the front and to receive an emphasis which would not be expected or desired in such lands as Turkey or India. Moreover, the sphere of the African would seem to be clearly marked out as that of agriculture and the arts. Into whatever higher realms individual Africans may rise from time to time, it is evident that the great mass of the people must be occupied with hand work. Add the consideration that the African is naturally averse to hard labor, that he shows a special aptitude for hand craft when he applies himself, and that the rapid settlement of the country by whites creates for him an industrial crisis, and we have a combination of

factors pointing clearly to a large place for industrialism in our educational schemes there. Industrial workers in mission lands have three aims before them. First, to employ the natives in construction work in connection with mission property and equipment, thereby teaching the natives to use tools, helping them to obtain support while securing an education, as well as aiding the mission. Second, to turn out trained mechanics and farmers who shall accredit themselves and the mission by following these occupations throughout life. Thirdly, manual training pure and simple, as educationally important, aside from its practical bearing. The West Central African missionaries have added a fourth as their special contribution to the working out of the industrial problem—they have taught the station boys so much of practical carpentry, blacksmithing, brick making and laying, as they could, for the purpose of equipping them as teachers and preachers. In this way they have solved in a measure the problem of self-support for the workers, and at the same time have sent into the villages men who could show the practical benefits of Christianity, as well as teach its saving doctrines. It has been found that a preacher or teacher who can make windows and door frames and fashion simple furniture is in greater demand than one who can teach only reading, writing and arithmetic and exhort on the Sabbath."

(Opposite page 165)

We have seen that when Mr. Currie settled upon Chisamba as the site of the Canadian station, he purchased some property, about 300 acres in extent, from King Kopoko. Assisted by the native lads, he commenced the cultivation of corn, sweet potatoes, mandioc, yams, etc. As these fields could not well be enclosed by fences, it was necessary that they should be quite a distance from the village in order to be out of the reach of wayside goats and pigs which wander about at will. Going to and from the fields every day necessitated much loss of time, and rendered proper supervision of the boys by Mr. Currie impossible. This led to the starting of other branches of manual work, such as carpentering, blacksmithing, brickmaking, etc. Of course, all the boys are not adapted for the same occupation, and it is often found that a lad who fails at one craft succeeds at another. For a time the boys under Christian instruction were wholly or in part dependent upon the missionaries for support. As these industrial branches developed, it became no longer necessary for the mission to cultivate so much ground.

A number of Sunday Schools, Bible classes and individuals in our churches undertook the support of some of the young men, their requirements ranging from about $12 to $25 per year. This plan is still largely carried out, and the contributors thus take a greater personal interest in these lads. The money is not given outright to them,

but is paid in return for work done, which work goes towards the building up of the station and the further support of the Industrial School. The missionaries always endeavor to pay fair wages, but sometimes, in order to draw the boys away from the influence of the Mission, some traders have offered to pay them three or four times as much as they get in the Industrial School. Not many of them, however, are influenced by these offers. Most of the boys come from neighboring villages to attend the school, and while there learn some branch of manual work that they may eventually become self-supporting.

In the building of the mission premises, the lads were of great service. Late in 1896, Mr. Currie secured the services of Mr. D. J. Smith, of the English Mission at Lovali, who came to Chisamba to help in the Industrial Department. It was intended that he should stay a year, but in the April following he was forced, on account of sickness, to go home to England. While at the station, the boys, under Mr. Smith's skilful direction, cut a quantity of lumber and made window sashes, doors, and numerous articles of furniture. Orders came in sufficient to keep nearly a dozen boys employed for a year.

The building of the Clara Wilkes-Currie Memorial School, mostly with money supplied from the Memorial Fund raised by the Woman's Board, was the largest work undertaken up to this period.

(Opposite page 165)

BUILDING THE GIRLS' BOARDING SCHOOL AT CHISAMBA.

The building, however, was not quite equal to the audience of 800 which gathered for the Christmas festivities.

A great factor in the Industrial department from the very commencement has been the store. This was established in 1896 in the hope of being able to meet the wants of the people, and help to keep them from unnecessary temptation in the way of strong drink through dealing with the traders. In these directions, it has proved as great a success as the missionaries dared to hope. The store has also attracted to the station people from districts heretofore beyond the influence of the Mission; it has checked the tendency of the young people to run away to the traders with their small change; and from the profits, besides meeting other expenses, tools and machinery have been purchased which cost, laid down at the station, nearly $500, and $200 has been added to the hospital fund. And all this from one year's profits.

In the autumn of 1897, the Portuguese Governor of Bihe visited the station and expressed much pleasure at what he saw. He gave an order for some work, which kept the blacksmith and carpenter shops busy for several months. Traders and native chiefs have sometimes asked for the help of the young men, and they are allowed to go only on condition that they be permitted to hold public service every night.

The industrial idea had by this time expanded to

such an extent that Mr. Currie asked for a small grist mill. "If we can get this," he wrote, "then we may hope to increase the number in our schools by adding to them children who have no relatives in the neighborhood to care for them, and whom we cannot feed for want of means to obtain meal." Almost as soon as the want was made known, the committee at home received generous offers, one friend giving the mill, a Bible Class offering to supply the power, and a school promising to pay a good part of the freight.

The native method of making corn-meal is very crude and tedious. After the corn is thoroughly soaked, it is put into a large mortar made from a section of a log hollowed out. The women then pound it with a hard instrument until it is fine. They then sift it in round flat baskets by giving it a swinging motion while turning and shaking it. This pounding usually takes place between two and four o'clock in the morning, and the women go to their fields shortly after sunrise. The fine meal is spread out in very large baskets, about four or five feet across, and placed in the sun to dry. The meal is cooked into mush by the women and girls in homemade clay pots. The mush forms the natives' chief food, but they always have a relish of meat, beans, greens, or some other dish.

The young men are eager to learn all they can. They pick up mechanical work very quickly. In 1898, Mr. Currie reported that they had recently

(Opposite page 169)

mac 100 feet of picket fence, some school benches, doors, windows, gates, tables, wheelbarrows, a reading desk, and that with the foot-lathe they had turned a quantity of tool-handles, and chair and table legs. During the morning hours of each day, the lads are at work, some in the gardens, others in the carpenter and blacksmith shops, and still others are away at distant villages preaching.

The station began to need a resident carpenter to act as tutor in the Industrial School. Mr. Currie wrote that if a "wise and skilful carpenter" could be sent out, he was sure that not only would the young men be greatly benefited, but the department would be made a strong arm to the evangelistic work.

After several unsuccessful attempts to find a suitable man to take charge of the industrial work, the committee were directed to a young man, Robert George Moffatt by name, who was pursuing studies at Oberlin College, Ohio. Mr. Moffatt was not only an earnest Christian, but had had quite a wide experience in mechanical and industrial work which seemed to fit him admirably for the position. He was accordingly appointed. Another Robert Moffatt for Africa! His wife, who was also a student at Oberlin, was equally acceptable, having been specially trained for kindergarten work. Mr. Moffatt was brought up on a farm in Huron County, Ontario, where he became familiar with all the varied activities of such

a life. He followed the plough when only eleven years of age. When sixteen he was apprenticed by his father to a blacksmith from whom he learned the trade, and he afterwards started a business of his own. Later, he had experience in wagon-making and foundry work. During a brief residence in the North-West Territories, he was converted to Christ, and at once set to work to win others. This led him to desire a fuller education that he might the better preach the Gospel which had become so precious to him. Consequently he entered Oberlin College, where he pursued a classical course, until he heard of our desire to send a mechanical missionary to Africa. He had for some years been looking for just such an opening. After his appointment, he studied carpentering, building, and brickmaking.

Mr. Moffatt went at once to Chisamba, arriving there with Dr. Massey and Miss Melville on October 25th, 1899. Five days after his arrival, one of the missionaries wrote that Mr. Moffatt had already aroused considerable ambition in the young men by teaching them to plough. There was a plough at the station which had never been used, as the oxen were not trained for it. The use of the plough by Mr. Moffatt opened up great possibilities to the young men, who at once caught the idea of having larger fields and raising more provisions. The native chief was present at the first trial, and was much interested. Mr. and Mrs. Moffatt entered

(Opposite page 160)

CHILDREN IN FRONT OF CHISAMBA TEMPLE.

BOYS BRINGING CLAY TO MAKE BRICKS FOR GIRLS' BOARDING SCHOOL, CHISAMBA.

very heartily into the work, and Mrs. Currie in one of her letters said: "Both Mr. and Mrs. Moffatt are so helpful, we wonder how we got along without them"

Mr. Moffatt went to Benguela to meet Mrs. Moffatt and Mrs. Currie in the summer of 1900. On the journey inland, he was taken ill and was forced to remain at Bailundu. After his recovery, it was thought better that he and his wife should stay there during the absence of Mr. and Mrs. Fay in America.

During Mr. Moffatt's absence in Bailundu, the Chisamba station was fortunate in having the assistance of Mr. W. C. Bell and Mrs. Bell, who were formerly connected with the Phil-African League Mission at Caconda, south-east of Benguela. They came to Chisamba on May 10th, 1900. Mr. Bell is a graduate of Cornell University, and also understands something of carpentering, blacksmithing, and other mechanical work. Under his supervision some hides were tanned, a good deal of building was done, over an acre of land was broken up with a plough drawn by eight oxen, and wheat was sown. In March, 1901, over fifty boys were reported as engaged in herding cattle, carpentering, garden work, etc., at the station.

Mr. Bell superintended the cutting of a wide ditch over half a mile long to carry the waters of two or three streams to the village in order to yield good water-power to drive the mill, and an

eight-foot overshot wheel was made in the carpenter shop with which to test the power. In the making of brick, about half the work was saved through having the water at hand.

Brickmaking for the prayer house and for the hospital was commenced in March, 1901. In the absence of Mr. Moffatt, much of the work of building fell upon Dr. Massey. The adobe bricks are usually 6 x 6 x 12 inches; but for the hospital, with its fifteen-inch wall, the size was 6 x 7½ x 15.

The transportation problem was one which the missionaries grappled with for many years. The great distance from the coast, the inaccessibility of the station, excepting over the footpaths, the difficulty of obtaining carriers and the consequent uncertainty of getting supplies when needed, together with the impossibility of taking heavy articles inland, contributed to make the problem a most difficult one. Mr. Currie did some experimenting with wagons, but we will let him tell his own story. Under date of February 21st, 1901, he wrote:—

"When last I wrote, we were trying to solve the transport problem, and we have kept at it steadily ever since, though at times it has seemed like a cart stuck in the mud up to the axle. At length, the friends at Bailundu have brought their team to our help, and now the old cart is out of the mud, and is slowly rolling along the road inland loaded with the goods we have stored at the coast. The

Brantford mill is coming to grind our corn. The bales containing clothing, the gifts sent long ago, are coming to gladden the hearts of our young people. The bell—it seems almost too good to be true—is also on its way to call us together for a thanksgiving service—yes, and for many other good purposes too. While doing what we could to find carriers for our goods, we have also been steadily preparing the way to use wagons in the transport of our supplies inland. We have been expecting you in Canada to send us a big African wagon, and we have ordered another on our own account, for there ought to be at least two wagons together on such a long, hard journey. We have also collected a herd of oxen, part of which belong to Chief Kanjundu, and have had about twenty of them broken to the yoke by an Austrian who came this way in search of work . . . Now we have signed a contract with a Boer to take our oxen in hand at Caconda, give them further training, go with them and some of our boys, and his own wagon and boys, to the coast, so as to reach Benguela between June 1st and 15th. He will then supervise the putting of our wagon together—which is expected at the coast before that date—load both wagons, and superintend them on the journey inland. Next August, we hope to see the two big wagons, each drawn by twenty oxen, reach this station. This will be (D.V.) the first time in the history of the W. C. African Mission that any

of our goods have been brought inland on wagons. This first venture will be expensive, but, if it succeeds, I think we shall soon be able to get our supplies inland by wagons fully as cheaply as by native carriers, and we shall then have mastered the transport problem."

Satisfactory wagons for the rough, heavy work which the country demands cannot be made from the African woods, which, though hard enough, are too brittle; and so wagons have to be imported. It has been found that the American-made wagons are the strongest and the best.

The above programme could not be carried out to the letter, but Mr. Currie's wagon left the coast on July 17th, 1901, and after an extremely difficult journey, it came through to Chisamba. The other wagon was not sent out until late in the following year, and, on account of the condition of the roads during the rainy season, it had to remain at the coast for some months. In March, however, the trip was made, and the wagon, laden with goods, came through without any accident or loss of cattle. This same year, experimental trips were made between Chisamba and Bailundu. One wagon carried sixty-three carrier loads, and it took nine days to come. The wagon road does not follow the usual caravan path, but makes a detour southward. On one of these trips, the wagon passed the Roman Catholic Mission near Bailundu. Two French priests said to the boys,

THE BRIDESMAIDS CARRYING HOME THE BRIDAL TROUSSEAU.

A WEDDING GROUP AT CHIYUKA.
(THE BRIDESMAIDS KNEELING IN FRONT).

"Has Mr. Currie sent no white man with you?" "No, we are alone," they said. "Well, you must be well taught in your school; we never before heard of natives being sent alone with wagons."

The prospectors of a projected railway visited Chisamba in 1903. They were so interested in what they saw that they contributed $60 towards the industrial department. Two or three years before, Captain Quicke, of Major McGibbon's expedition from Natal through Central Africa, also visited the station. Afterwards he wrote: "I carried away with me quite one of the pleasantest recollections of any of my travels, and the picture of your village and your dwellings, and the behavior of your native people, were more refreshing than any tonic."

The industrial report for 1903 shows great activity. The department was then on a solid basis, and said to be self-supporting. In addition to the work done in connection with the mechanical department, the following buildings had been erected: The prayer house, with a room for the evangelists' class; a wing to Mr. Currie's house; three girls' houses of one room each; and three outhouses. Some of the other buildings were repaired, and 680 feet of adobe fence fifteen inches thick were built. And all this without any help from the home churches! The boys also built at their own cost a number of adobe houses for their own use. Logs were cut in the bush and hauled to the village,

where they were sawn by the boys into 330 boards and planks. These were made into doors and frames, window sashes and frames, tables and benches for the school, gates, turned table-legs, coffins, etc.

The following articles were given by the young people of our churches, and sent to Chisamba during the year:—an anvil and fittings, a corn-sheller, a set of screw-dies, a tire-bender, set of steel harrows, and a plough.

As we have already mentioned, timber fit for any carpentry use is difficult to find in the district. To quote Dr. Patton again: "The efforts of the missionaries to secure decent timber are pathetic. After selecting what is considered a good tree of the right sort and pit-sawing the logs, the boards are left to season under the tropical sun for several summers, until all the shrinking and twisting is supposed to be taken out. Finally they are made up into desks, or tables or chairs, only to find that they shrink and twist so much more. . . . . The long tried missionary becomes habituated to the situation and you find him growing enthusiastic over lumber which would bring tears from a hardened wood-chopper at home . . . . . but the natives know nothing of the better kinds of timber, and we are doing them a great service in teaching them the best use of such materials as they have."

After Mr. Moffatt's removal to Bailundu our station was left without an industrial missionary,

MR. AND MRS. L. GORDON CATTELL.

MISS DIADEM BELL.

and when Dr. Currie came home it became necessary to get such a man on the field at once. Dr. Moffatt was then in America taking a course in medicine, and Mrs. Moffatt one in nursing. Mr. Moffatt at the same time was superintendent of the Buckeye Institute in Cleveland, Ohio. Here a great grief came to them in the death of one of their little children. But, like true servants of their King they came out of fire pure gold. Again in 1911 Dr. Moffatt offered his services to the American Board for Africa, and this time he was sent as medical missionary to Chiyaka, a small station near the coast, where Mr. and Mrs. Ennis were in charge. Here he and his noble wife have been doing wonders in the name of the Great Physician. Dr. Moffatt is greatly beloved by the natives everywhere.

The search for an industrial missionary in Canada was rewarded in 1911 by the appointment of Mr. L. Gordon Cattell, a member of the First Congregational Church of Hamilton, Ontario, to the work.

Mr. Cattell was born in Sheffield, England, on May 3rd, 1885. His father at that time was a schoolmaster of one of the English Church schools. After attending the ordinary public schools, Mr. Cattell left Collegiate (Secondary), at the age of fifteen. From then until he was sixteen he was a chorister in an Anglican Church at Sheffield, attending all the Sunday services

and three choir practices a week. At thirteen, Mr. Cattell had joined the Boys' Brigade, and for two years participated in the discipline and drills connected with it, to say nothing of the seaside camps of the Sheffield battalion. At fifteen he started work in the drawing office of Messrs. John Brown & Co., manufacturers of iron and steel products. After nine months of this he was apprenticed for five years in the engineering department of the firm, and spent two years in the pattern shop, one year in the machine shop, another year in the erecting shop, and his last year in the drawing office. After overstaying his apprenticeship nine months he left the firm on his decision to go to Canada. While serving his time he supplemented his education by attending evening technical school, and won several diplomas for proficiency in engineering subjects. Joining the Y.M.C.A., for two years he held the "cup" as champion runner for the Harriers. At eighteen he became a teacher in the Sunday School and kept it up until leaving for Canada. On his arrival in this country in February, 1907, he secured work in the drawing office of a large manufacturing firm in Hamilton, where he remained until leaving for Africa. Joining our church in that city Mr. Cattell became active in the Sunday School, the Choir and the Christian Endeavor. This last society sent him to the summer Missionary School at Whitby as their representative, in 1909, and it

was while there that he heard the call for a "skilled mechanic" for Chisamba, and wrote the C.C.F.M.S. offering his services.

He was accepted, and on April 26th, 1912, he sailed for England, where later he was joined by the Misses Melville, and proceeded to Africa with them.

Mr. Cattell immediately found favor with all by the readiness with which he grappled the language (Umbundu). It was a great delight to the natives to find how easily he seemed to pick up their phrases and words. The party only arrived in July, and in August came a severe trial to the station, when the home of the lady missionaries which was so long in being built for them, was destroyed by fire, with almost its entire contents. The fire swept on, destroying the girls' houses, their Prayer Hall, many out-buildings, and much valuable property and supplies, among other things, the silver communion service and linen of the church, and all the station books. The Misses Melville and Miss Bell lost all their own furniture. The loss was roughly estimated at $2,000 at the time, but it proved more expensive to replace than was anticipated.

An Emergency Fire Fund was at once raised in Canada, and the friends did all in their power to send help as soon as possible. It was hard on the new, young missionary, not yet familiar with the place, the people, the language, or—that terrible

wood. Manfully he tackled the stiff proposition, and succeeded remarkably well, all things considered. How fast his language lessons progressed at this time we are not told, but doubtless he was learning at first hand!

At the earliest moment a large shipment left Boston from Canada for the stricken missionaries, and this was followed later by another containing amongst other things, another communion service from Bond Street, Toronto, Parkdale and Guelph. The set included 4 goblets, 4 plates, 1 tankard, and a baptismal bowl.

But Mr. Cattell soon learned it was true that, "It is not good that man should be alone." In fact there was a young woman back in the home church in Hamilton whom he wished very much was in Chisamba, especially when he saw the great need of helpers. The Mission, realizing that when Mr. Cattell's furlough was due three years later it would be in the midst of all the building operations at Dondi, and he could be better spared at once than at that time, recommended that he be allowed leave of absence in the summer of 1914 in order to come home for his bride. This was granted, and Mr. Cattell left for Canada in April, arriving the first of June just in time for the meetings of the Congregational Union held in Hamilton that year. They were married in the First Church, on June 23rd, and sailed for England on July 25th. After this visit it was their

expectation to go to Lisbon, where they would make a study of the Portuguese language for six months before proceeding to Africa.

Mrs. Cattell was Miss Margaret Morton, a daughter of the late Robert Morton. Miss Morton was born in the village of Cassel, Oxford Co., Ontario; her father, at that time having a farm in that district. Her early education was received in the public school until the removal of the family to Hamilton, when she continued her education in the Collegiate Institute of that city. Later on Miss Morton took a course in household science at MacDonald Institute, Guelph, and six months training as a nurse in the Roosevelt Hospital, New York City, U.S.A. Miss Morton is a niece of Rev. John Morton so long and favorably known in Congregational, and indeed in all denominational circles in Canada. Willing and helpful at home, Mrs. Cattell is a welcome addition to the force at Chisamba. On August 23rd, 1915, a bonnie wee lassie, Margaret, was born at Chisamba, to Mr. and Mrs. Cattell.

Mr. Cattell's account of a visit from the Governor-General of Angola to Chisamba comes in very apropos at this point.

"We gave them a royal welcome. The party spent at least five hours on the station. They were very interested in a hydraulic ram which we have recently installed for pumping water to our houses. They visited the school and found more

than a hundred natives able to read, write and count. The Governor was much interested. In the kindergarten they were amused to see the youngsters with dolls, beads, wooden bricks and sand tables. In the carpenter's shop he saw the boys working, one or two making a panelled door, others making a writing table, some cutting a board at the circular saw, another boy turning at the lathe. He asked whether they were apt at mechanics. Without doubt the natives are. Nearly all our station houses are made of adobe bricks instead of sticks. If all the natives built of adobe much valuable timber would be saved. The authorities realize this, and to encourage adobe houses are not taxing them. Kumba, one of our boys, has just completed a three-roomed adobe house. The Governor examined it and commended the work. He was interested in one of the boys' irrigated gardens with the tomatoes, potatoes, cabbages, and other vegetables growing.

"His Excellency, after lunch addressed two native chiefs and their parties, the address being interpreted by a nearby Portuguese trader. His address was finely Christian in its sentiment. He said they wished to be friends of the natives, and to develop the country in a true moral manner. He advised them to do away with their native beer drinks; in fact, he said it was illegal for them to make intoxicating liquor. He also touched on polygamy and its blighting effects. He stated that all

labor would be fairly paid for. He urged them strongly to send their children to our schools. We were glad his address was interpreted by other than a missionary, for, coming from a stranger it would have more weight than from us who are constantly urging them along the same lines.

"We feel grateful that our work has been countenanced and approved by the Government, and though we cannot look for financial support owing to the poverty of the State, yet we cannot but feel this visit will greatly help along our work and break down barriers that have retarded our past labors."

In December, 1913, the Governor sent the following note to the station acknowledging the kindness shown him by our missionaries on this occasion:

"His Excellency, the Governor-Genral, commands me to thank your excellency most cordially for the reception he received at the Chisamba station, and the hospitality given, for which he feels most grateful.

"He bids me to present to you his compliments, asking you to transmit them to all the members of the mission, especially to the ladies, whom he thanks very much." (Signed) Raul Fernandes, Loanda.

In closing this chapter we would mention the splendid gift of Major H. H. Lyman of Montreal to the station, of two portable fire extinguishers

and all necessary supplies, f.o.b. Chisamba. A tile-making outfit, valued at $400, has also been secured for the work, and tiles will be used instead of thatched roofs on mission buildings hereafter as a precaution against the sudden havoc caused by fire should a thatch ignite.

The missionaries have their gardens, where they cultivate fruits, flowers and vegetables, some native and some foreign. They grow oranges, peaches (from nuts planted in 1893), pineapples, figs, potatoes, turnips, tomatoes, guavas, yams, beans, pawpaws (in appearance like yellow squashes, sweet and juicy, and always cold, as if kept on ice), corn, peas, strawberries, red and pink roses, heliotrope, sweet peas, pansies, pinks, etc. Might we not send them some seeds occasionally?

Upper Kutalu Falls, Dondi.
Source of Power for Institute Workshops.

UPPER KUTALE FALLS, DONDI.
SOURCE OF POWER FOR INSTITUTE WORKSHOPS.

CHAPTER XIII.

OUR NEW STATION—DONDI, ANGOLA.

Oh, it seams the face and it dries the brain;
It strains the arm till one's friend is Pain,
In the fight for man and God.

But it's great to go out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God.

—*Cleland B. McAfee.*

It was in 1906 that we first heard the proposition for a Central Training School for the natives.

All over the world missionaries agree that their greatest service is in training native leaders who shall evangelize their own people. These native workers know the heart and tongue of their people as strangers cannot do, and they can be supported at much less cost.

To train native workers is to multiply many times the missionary force.

Into the great heart of our missionary, Rev. Dr. W. T. Currie, came the thought of a new station where the whole strength could be given to training the brightest pupils from all the stations in a way that could not be done in the busy life of each station separately.

Dr. Currie had thought of a Central Institution

for some time before 1903, and his chief object in visiting the Livingstonia Institute on Lake Nyassa in the fall of 1903 was to see how that important work was being carried on. The Report of the Deputation of the American Board to the West Central African Mission says: "If his (Dr. Currie's) extended trip to interior missions bore no other fruit, this was worth while."

By and by this was adopted by the whole Mission, and, after preliminary exploration, a central site at Dondi was unanimously approved and fifteen thousand acres are being secured from the Portuguese Government.

The site chosen, Dondi (pronounced Don-dee), is about two hundred and fifty miles inland from Lobito Bay. In the centre of the five stations of the American Board Mission; two days' journey on foot from our station of Chisamba. A healthy site, fertile fields, good waterpower, three miles north of proposed railway from the coast to Katanga.

This Institute, when fully equipped, will have for its aims:

1. Native Pastors.—A thorough grounding of all pupils in the Scriptures, providing intelligent spiritual leaders.

2. Native Teachers.—Well equipped for their work in the schools.

3. Industrial Leaders.—Trained carpenters and blacksmiths.

4. Better Farmers and Better Food.—Good agricultural teaching.

5. Advanced Teaching in Portuguese.

6. A Medical Centre.—Hospital, training in first aid work and preventive measures.

7. A Girls' Boarding School nearby.

8. Native Missionaries who may carry the Gospel to tribes untouched.

After careful consideration of the work and of the site, a committee of the mission has drawn up the plan here shown, and every building as it is put up will be of good material—stone, brick or sun-dried brick, with tile roof—and in its place as part of a permanent plan.

The Canadian Congregational churches hope to build the whole Institute and provide their share of the workers, and the remainder will be provided by the American Board stations.

At present two buildings have been filled with lumber in preparation, sawn by two gangs of workers. The first missionary house is going up this summer. Rev. Mr. Woodside will live at Dondi this year, overseeing the preliminary work.

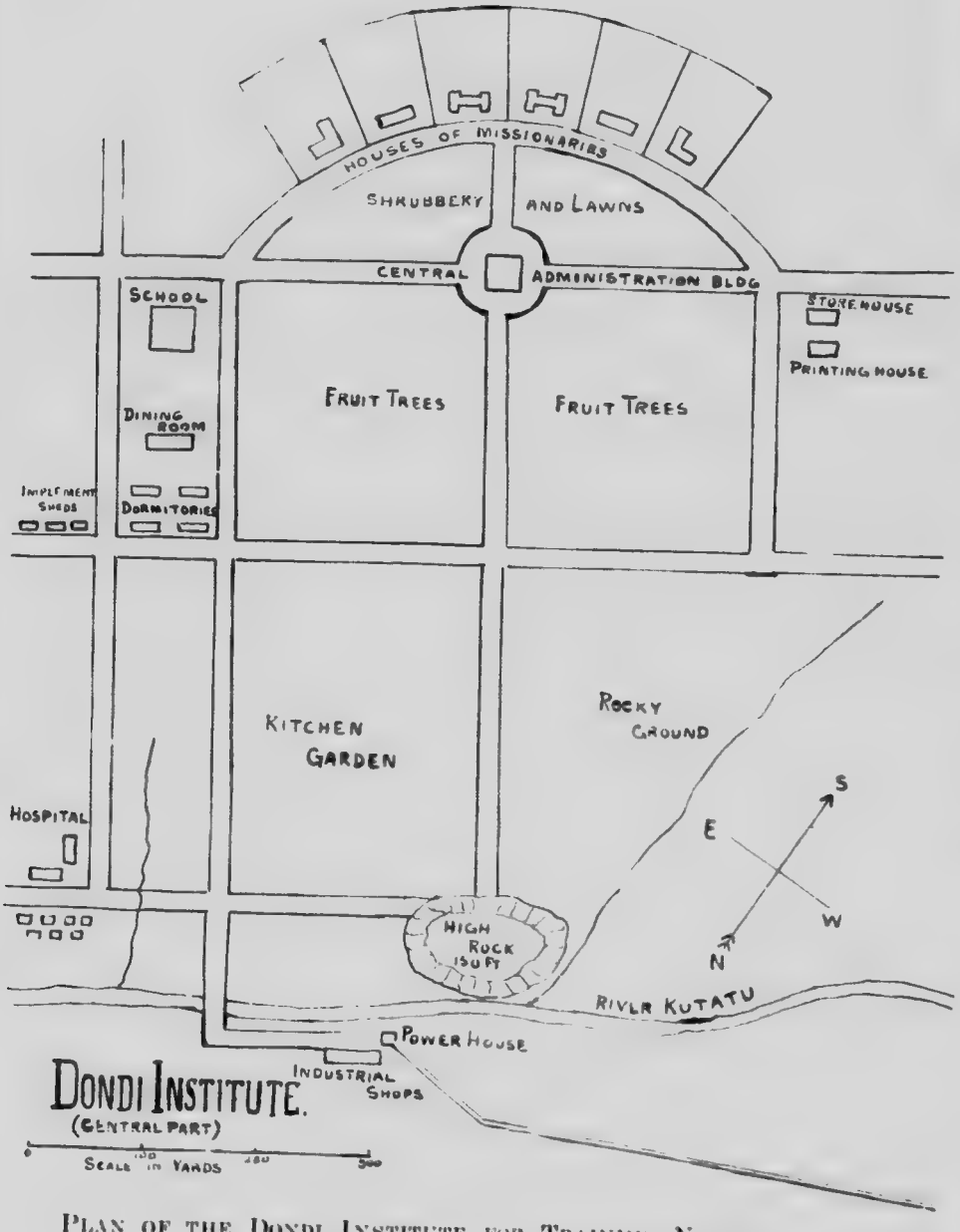
The plan calls for six missionaries and their wives, the ordained missionary principal, teacher, doctor, printer and teachers of industrial and agricultural work.

The work will be built up steadily as the circumstances warran But it seemed wise to make one strong effort to raise the whole cost of build-

ing at once and then devote our strength to providing the staff needed.

ESTIMATED COST OF THE DONDI INSTITUTE.

Six Missionaries' Houses, at $1,500 each	$9,000
One Administration Building	2,000
One School House and Equipment	1,500
Four Dormitories for Native Students, at $500 each	2,000
One Dining Room and Kitchen	1,000
Medical Dispensary and Hospital	2,000
Press House	1,000
Shops:	
Carpenter, with Equipment	1,500
Blacksmith, with Equipment	1,500
Tool-house, Storehouse, etc.	1,000
Water Power:	
Turbine	1,000
Piping, Ditch, House and Shafting	1,000
Agriculture:	
Wagon and Cattle	1,600
Implements	1,500
Trees	500
Implement Shed	200
Cattle Shed	200
Stock	1,500
Brick and Tile Plant:	
Sheds, Kilns, Tile Machine and Pug Mill	1,500



PLAN OF THE DONDI INSTITUTE FOR TRAINING NATIVE WORKERS.

Ground Improvement: Fencing, Breaking Ground, Roads, Gardens and General Improvements	1,500
Title from Government, Exploration, Survey	2,000
Additional and unforeseen expenditure, Church Building, etc.	5,000
	$40,000

Of the total cost of $40,000 needed we already have in hand $15,000, leaving $25,000 to be raised in addition to our regular missionary giving in the next two years. We hope that, as at Chisamba, generous friends may feel led to give certain of the needed buildings, sometimes in memory of loved ones interested in this work. We expect also that several of the churches and Sunday Schools will undertake the erection of other buildings.

Then the executive plans to divide our churches into districts and assign to each district the erection of one or more buildings.

The income from the $5,000 William Freeland Memorial Fund for the training of native workers, generously given by Mrs. William Freeland, and also from legacies of $11,000 left for the same purpose by Miss Edith Frances Hines, will greatly assist the maintenance of the institute.

The first workers will be drafted from the experienced force now on the field. The immediate need is for the additional $15,000 for buildings and equipment.

In 1914, at the request from the Annual Meeting of the whole Mission, Rev. J. T. Tucker was transferred to Dondi to take over the superintendency of the Institute and after it is in running order Mr. Tucker will no doubt be head of the Theological Department.

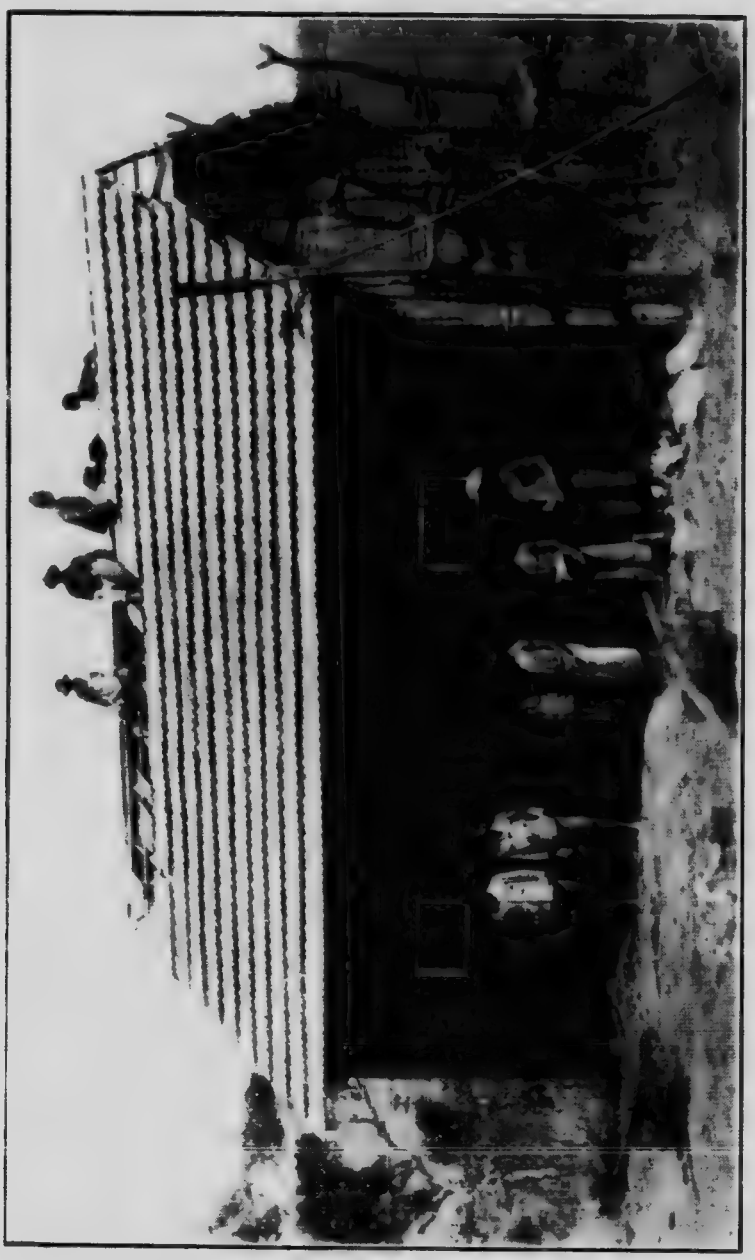
Rev. William C. Bell, who was helping at Chisamba for a time but who has been in charge of the Bailundu station for some years, has also been appointed to Dondi and has taken charge of the Industrial Department there. Mr. Bell was ordained in the First Baptist Church, Lockport, N.Y., on May 9th, 1907.

Those who have had the pleasure of meeting Mr. Bell and his family will know what an excellent choice the Mission has made.

A larger and more complete printing press has been given the Mission by a generous friend in the United States. This is now set up at Kamundongo, where Rev. Mr. Sanders, the veteran missionary of the W. C. African Mission has been stationed for so many years. Having been longest on the field, Mr. Sanders is well qualified for translation and publishing work. The press may later be transferred to Dondi when there is an adequate building for it.

In the fall of 1915 an expert printer, Mr. J. Hunter, and wife, went out to take charge of the press and are now at Kamundongo.

The Central Girls' Boarding School at Dondi,



PUTTING TILE ON TOOL HOUSE, DONDI.

which will be situated some six miles from the Training Institute, is to be built by the Congregational Woman's Board of the Interior (in the U.S.A.) at a cost of $10,000, and it is already being built, and will likely be opened next October (1916).

The first session of the new Institute at Dondi opened October 1st, 1914. Twenty-six students enrolled from the various stations as follows: Bailundu, 5; Kamundongo, 4; Ochileso, 4; Sachikela, 5; Chisamba, 8.

A Portuguese Day was arranged on the 5th of October, the anniversary of the foundation of the Republic. About thirty traders were present and appeared well pleased.

The Chefe of Bailundu (in which Concelho Dondi is situated) paid a visit to the school and was gratified by the reception and told a trader he was pleased with the school.

During the first seven months, i.e., to April, 1915, much work had been done on the new Institute and site. Store houses and shop-rooms were erected, also carpenter sheds, corn bins, houses for the carpenter and workmen, two-roomed houses for the scholars (each accomodating eight), shrubbery, underbrush and defective trees were cleared away, a tool-house built, many roads made, stumps removed, three water furrows taken out, irrigation furnished, a hydraulic ram installed, gardens started, trees have been planted (reforestation

already, you see!), fields have been broken, over 100 rods of wire fencing put up around the gardens, benches, tables, a stone boat, wagon box and two pug mills were built, 25 pairs of window sash with frames were made for the school house, beside 30 small sash, heavy door frames, etc.

Mr. Foster who is superintending the Brick and Tile Department reports bridges made, also a down-draft kiln; fuel cut, 12 tons; 6,000 roofing tile had been made; 33,000 brick and several hundred ridging tile.

Beside the 25 students, between 60 and 80 workmen had to be provided with rations, 5,000 pounds of meal a month. The cost of the survey for Dondi was $1,500.

Mr. Tucker says:

"Training goes on all the time in residence. Lectures are given every morning from 7.30 to 12, including Bible, history, arithmetic, Portuguese and other subjects. In the afternoon the boys are given manual training and begin to learn a trade. The industrial department will be better able to teach the necessary trades when the new buildings are erected.

"On Sundays the boys go to the neighboring villages to preach. Four or five are appointed to go together, one to act as leader and preach and the others to help in the singing. Arriving at the village the boys sit down and wait for a greeting from the head man. This done two or three go to

CHISAMBA'S FIRST CONTINGENT FOR THE DONDI INSTITUTE.

Standing, left to right:—Kacawa, ... of Kanjundu; Chibilu; Charlie; Songuchi, also son of Kanjundu, and Sikuete.
Sitting:—Heke and Nzungu, ... Kanjundu.
In front:—Kangende.

bid the people come to hear the Gospel. If it is very early in the afternoon the women will not have returned from their field work, hence sometimes the audience is composed largely of men. A respectful hearing is almost invariably given and the seed thus sown yields a rich harvest in after years.

"The Girls' Training Institute will be a near neighbor to us but quite a distinct organization. The training necessary for the girls is entirely different from that given to the boys.

"The new school building of burnt brick and tiles will be a very imposing structure for this part of Africa. Next year a photo of this will be sent.

"The session 1915-1916 opened on October 1st with 45 students registered; 20 come from Chisamba, 6 from Kamundongo, 6 from Chiyaka (Sachikelo), 8 from Bailundu and 5 from Ochileso."

The Institute is for the benefit of the whole Mission and for the uplifting of the Portuguese colony of Angola and the glory of our God.

We commend it to *you*.

We plan and plan, then pray
  That God may bless our plan.
So runs our dark and doubtful way,
That scarce shall lead unto the day—
  So runs the life of man!
But, hearken! God saith, "Pray!"

And He will show His plan,
And lead us in His shining way
That leadeth on to perfect day—
Each God-surrendered man!

Rev. J. T. Tucker and the First Class at Dondi, 1914-15.

The Missionary as Evangelist.
Mr. Tucker and the audience at a heathen village.

CHAPTER XIV.

WHY?

"Why they have never known the way before,
Why hundreds stand outside Thy mercy's door,—
I know not: but I ask, dear Lord, that Thou
Wilt lead them now."

Why Canadian Congregationalists, thousands of miles from Chisamba, Angola, W. C. Africa, should feel themselves responsible for the carrying on of the mission work there, might puzzle those who know no better.

All other considerations aside, we are Britishers, we Canadians, and we have pledged our word to the A.B.C.F.M. that we will assume that responsibility for Chisamba and for the building and the partial manning and equipping of the Dondi Institute. It is only a "scrap of paper," that Basis of Co-operation with the American Board, but it holds our written agreement and our honor. Come what may, as Britishers, we Canadian Congregationalists must see this thing through, even if it means for the present, at least, the turning away from alluring calls to go in and possess other lands.

Then again, when we adopted these missionaries as our own, by that act we said to them, "Go, we

are with you; count on us to pray for you, to support you and the work as it lengthens its borders and strengthens its stakes. Let us know what is needed from time to time. Use your best judgment, and may God bless you and make you a blessing. You represent us in Africa. Go." So they went—and our promise holds.

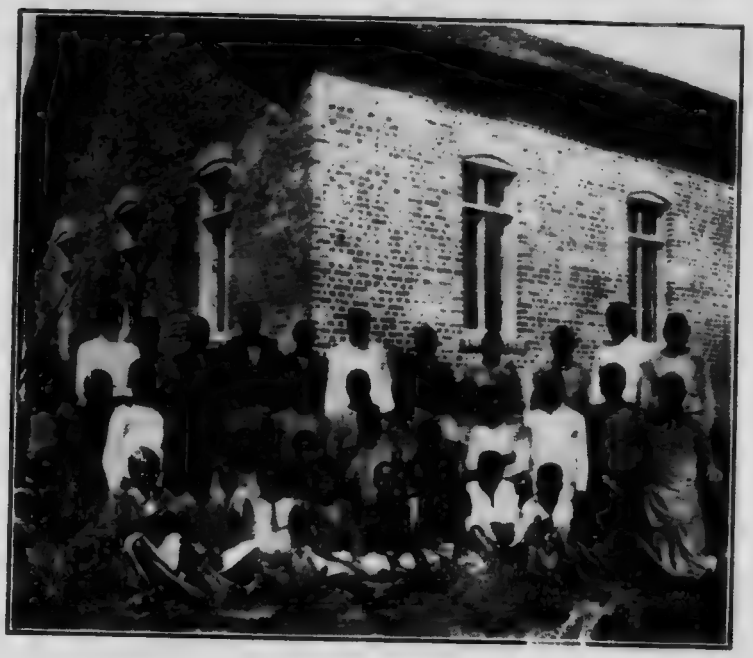
Furthermore, it is our way of obeying our Lord's last command, "Go—preach—teach—all nations." Recognizing the great need of beginning at home, we also see the folly of attempting to finish there. "Other sheep I have—these too," says the King. True, we could have found work nearer home—there is the white-skinned Esquimaux up in our ice-bound north (though he was not discovered when Dr. Currie went to Angola). Or we *might* have gone to British territory somewhere where the Home Government would understand us more sympathetically than a foreign power, where our missionaries need not have been compelled to learn a third language to add to their other burdens. But the fact remains—we did not go. God opened Angola to us through Dr. Currie and the Congregational Mission Board of the United States. We heard the call, we accepted the ultimatum, we went in with God to win, to brighten and lighten the lives of those who were in heathen darkness. Our work has been blessed. It has grown until now the once tiny hamlet of Chisamba covers twenty-five preaching stations.

But someone asks, "Why is it necessary to have higher education in Angola?" Why, indeed, after these thirty years of preparatory work!! For six hundred miles inland from Chisamba thousands of dark-skinned pagans wait the coming of the Light. They wish to hear the Words, they would learn of the Great "Suku" (their name for the Unknown God), and they would like to be able to read of Him themselves. For these six hundred miles our Mission has right of way. No one can do this evangelizing and teaching as can trained native Christians who understand the viewpoint of these neighbors and who are immune to all the peculiarities of the climate. The busy missionaries at the stations have their hands more than full looking after their immediate duties. Who is to teach these native boys more thoroughly that they may be better equipped to go out and teach and preach? Who, but men and women set apart entirely to do that very thing? Hence the Institute, for is it not better to have one large, well-equipped institution than several poorly equipped and all undermanned?

And Africa needs the best. Why? Because of her peculiar conditions. Divided as she is amongst French, Germans, British, Italians, Belgians, Portuguese, and others, the role of a missionary is truly, to quote Livingstone, "Something." We must send wise men, tactful men, men and women who can work harmoniously with the representa-

tives of the Government controlling that part of the country in which their work lies. They must also be linguists, or they incur the contempt, displeasure and amusement of both rulers and natives. They must be men and women of high Christian character, for the natives are quick and merciless judges and will soon discover the "weak link" in the harness and influence is gone. We must send the best when it comes to intelligence and education for our missionaries have many delicate problems to unravel, matters requiring much thought, vision, patience, tact and influence. And the teacher! He or she must be one able to pioneer the raw material to greater heights, a pedagogist of first rank, who can adjust himself and his learning to an environment entirely different to that which he has been trained to expect. Physically fit as well, for the days are long and wearisome, and the extremes of heat and cold are trying: coupled with all this, our representatives to Africa must be most versatile, able to do anything or everything, and do it fairly well, even when it comes to long periods of waiting. Yes, it is true, nothing less than the best will do.

"But," some one says, "what a great sacrifice a person must make to give his life to working among the blacks of Africa!" "Sacrifice! Sacrifice!" our missionaries exclaim; "there is no sacrifice but the sacrifice Christ made in coming to this world and giving His life a ransom for sin-



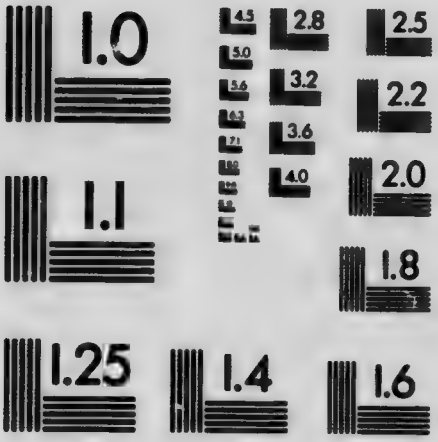
STUDENTS AT DONDI.

1. FIRST YEAR THEOLOGY (?)
2. DONDI SECOND YEAR STUDENTS IN FRONT OF NEW SCHOOL HOUSE.

ners." Listen to what David Livingstone said about this. Speaking to an audience of students and graduates of Cambridge University, he said: "Education has been given us from above for the purpose of bringing to the benighted the knowledge of a Saviour. If you knew the satisfaction of performing such a duty, as well as the gratitude to God, which the missionaries must always feel in being chosen for so noble, so sacred a calling, you would have no hesitation in embracing it. For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of the great debt owing to our God, which we can never repay? . . It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering or danger now and then, with a foregoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waver and the soul to sink; but let this only be for a moment. All these are nothing when compared with the glory which shall be hereafter revealed in and for us. I have never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made, Who left His Father's throne on high to give Himself for us. . . . I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

country which is now open. Do not let it be shut again. I go back to Africa to make an open path for commerce and Christianity; do you carry out the work which I have begun. *I leave it with you.*"

Does it pay? Ask Kanjundu, now in the presence of his King. Ask Lumbo, Mbembeli, Kumba and all the others whose lives have been blest there. Ask the home churches whose thank-offerings have returned to them a hundred fold. Ask our missionaries toiling under the sun and in the rains in Africa. Ask those who sleep peacefully in quiet graves in the land they loved or who came home to this land only to travel life's pathway apace further to the Land Beyond. Mrs. Clara Wilkes-Currie, Miss Clark, Mr. Bagster, Mr. Fay, Mr. Read, Mrs. Lee, Dr. Currie, Livingstone and Moffatt. Ask Mrs. Currie at her home on Vancouver Island. How gladly she would return if she could—and Mrs. F. W. Read in Montreal. Pay? Of course it has paid—richly.

In 1905, eleven statesmen of repute, representing all six divisions of South Africa were appointed a commission for the consideration of the Native Question. They were all men of colonial experience, administrators, teachers, traders and farmers. There *was not one missionary* on the Commission. They spent nearly two years and a half collecting evidence from all quarters and summoned many witnesses. They asked no less than 45,578 questions and all questions and answers filled four

enormous Blue Books. They declared unanimously that the native must be educated and civilized, that the only people who had tried to educate them were the missionaries and some Christian families.

We quote their third recommendation in view of our advance work at Dondi.

"(c) That a Central College or similar institution be established, and aided by the States for training native teachers, and in order to afford higher opportunities for higher education to native students."

If the keenest brains in South Africa reached that decision after exhaustive inquiry, then we have surely made no mistake in this step we have taken.

Do African natives respond to such training and are they steadfast? The American Board has a large station at Amanzimtoto in Natal. Here is their analysis of the roll of that station: "In the last fifty years about 1,200 persons have been connected with the school, some remaining for a few weeks, some for many years. There are now living (to date of inquiry) over 800 of these pupils whose lives can be traced, and the most diligent inquiry has failed to reveal more than eleven who have ever been convicted of crime, though in at least two instances there has been more than one conviction. A percentage of less than one and a half. Of the 800 students whose lives could be traced ten per cent. are considered by those able

to judge as worthless, twenty per cent. are good workers but not Christians, while seventy per cent. are reliable men, a credit to the school and to the Church. One of them recently took his degree at Columbia University, U.S.A., and won the coveted prize for oratory."

A new missionary to West Central Africa, writing home after a year on the field, said: "I don't hear any one asking me which would I choose. I want to keep a capacity for suffering with them, and a hold on the Father of love that will keep me from hardness, and bitterness, and weakness. I am going to pray and then I am going to laugh. I am going to find all I can to laugh about, and you are going to help me, as you have. I scarcely get a letter that does not promise prayers. If I had known at home how missionaries need prayers I think I should not have had time to do anything else but pray."

The great world's heart is aching, aching
fiercely in the night,
And God alone can heal it, and God alone
give light;
And the men to bear that message, to speak
the living word,
Are you and I, my brothers, and the millions
that have heard.

Can we close our eyes to duty, or fold our
hands at ease,

HEART AND HAND AT DONDI.

1. LITTLE THEODORE TUCKER AND STUDENT WHO WALKED 200 MILES TO SCHOOL.
2. THE UPBUILDING OF A NEW AFRICA.

While the gates of night stand open to the
pathways of the seas?
Can we shut up our compassions, or leave our
prayer unsaid,
Till lands which hell has blasted have been
quickened from the dead?

This is *why*.

FINIS.

APPENDIX.

THE HOME BASE.

"All students of Missions unite in considering the problem of the Home Base, *the most difficult* which we face. . . . . Urgent as the crisis is abroad, it could well afford to wait while our ablest minds apply themselves to this other more imminent crisis at home. If we really believe that our ultimate success abroad is dependent on the rousing of the home church we must apply ourselves to that task with singleness of purpose. . . . . The most difficult part of the task is *not* on the foreign field, but it is the problem of securing at home the support necessary to the successful prosecution of any advance policy abroad. It is to the lasting shame of the home church that this should be constantly named as the hard end of the missionary problem, not only by the leaders in Christian lands but *by the missionaries who face almost insuperable difficulties and dangers abroad.*"—(*The King's Business.*)

Probably to this fact as to no other we owe the Laymen's Missionary Movement, the Student Volunteers, The Young People's Missionary Movement, the Summer Conferences held in each province each July, and during the last two years they have been held at various centres in some of the older provinces, such as Ontario. Business men and women, missionary leaders everywhere, realized

GIRLS BRINGING IN WOOD.
NAMBUNDI, EYALA, KAVELE.

that the home constituency must be aroused and knew the best way was to acquaint the people with the facts of missions and they would readily respond. How to present these facts is fast becoming a science and many men and women are giving their whole time to the work in the hope and confidence that the world may ere long be won for Christ. Mision Study Classes have been carried on successfully at various centres; the Laymen, the Young People and the Women have their yearly text books prepared at considerable cost of time and money; there are many kinds of missionary literature to be had at all denominational headquarters; maps have been prepared; books written; wealthy men have travelled abroad at their own expense to get information first hand, and almost every society identified with the missionary enterprise has its own little periodical which appeals particularly to the constituency.

As Canadian Congregationalists we, too, have been seeking to enlist the sympathies of young and old and educate ourselves for greater and more efficient service both at home and abroad. Our Canada Congregational Foreign Missionary Society was organized in 1881. We have referred to this in one of the chapters of this book. As officers and superintendents change from year to year we have thought it wise to omit the list from this page but we urge that all secretaries and officers make use of the Year Book of our Union for

reference in this regard. The C.C.F.M.S. is affiliated with the American Board (Boston) and works through them as far as possible where our African work is concerned. This society (the C.C.F.M.S.) supports the Evangelical head of our Chisamba station, provides the salaries of the Medical supervisor, the Industrial man and all connected therewith, and, as has been previously stated, is financing to a large extent the work at Dondi. Through its educational department it has provided our people with literature, mission slides, and other useful helps. Miss Jamieson, who has acted as Young People' Secretary for a number of years, has sought in every way to enlist the interest of our young people and our one regret is that so capable a young woman could not be secured to give her whole time to such a work. During the first year of its existence the C.C.F.M.S. contributed the sum of $93.00 to the work, this amount increased steadily and last year it reached $5,512.18.

The Canada Congregational Woman's Board of Missions was organized in 1886 by Mrs. D. Macallum who was its President for twenty-one years and remained the Hon. Pres. until the time of her death in 1914. The work of the women is distinct from that of the "general society" as we might define the C.C.F.M.S.. While working for the same cause and indirectly through the American Board, the Woman's Board is affiliated with

THE GIRLS' CHRISTIAN ENDEAVOR AT CHISAMBA, WITH MISS BELL AND MRS. CAMMACK.

the Woman's Board (Congregational) of Missions of Boston, their missionaries being formally accepted by the Boston Board as well, though the Canadian women are responsible for the support of the single lady missionaries sent by our churches to the foreign field. We might say the Woman's Board is supplementary to the C.C.F.M.S., for the women are supposed to contribute to the regular funds of the general society, while carrying on special work of their own which the C.C.F.M.S. is not responsible for in any way, such as the salaries of the lady missionaries and various expences connected with the work amongst the women and children in Africa. Again, the C.C.W.B.M. is more highly organized than the C.C.F.M.S. and is both for Home as well as Foreign work, supplementing the work of the Canada Congregational Missionary Society (Home Missions) for the most part. The annual shipments of supplies is carried out by the women who have a department to look after that work and each year sees larger shipments going to Africa. The Board has a large Memorial Library of over five hundred volumes, the books of which are kept circulating as much as possible through the efforts of the Missionary Reading Dept. The C.C.W.B.M. also publish a little paper called "The Monthly Leaflet" which gives its columns entirely to missions, and to those in which the Board is interested in particular. This little monthly has a circulation of 2,200.

Through its Literature and Publication Committee they have provided the auxiliaries with all kinds of helpful leaflets, books, etc. In 1915-16 the Committee brought out a Catechism on our Foreign work and also, after considerable effort, was able to place at the disposal of the churches a carefully prepared map of the Chisamba field.

While the Sunday Schools have their own methods of imparting missionary information to the children, the C.C.W.B.M. has tried to "Mother" them by interesting them in Mission Bands and Circles, and many of the newer publications have been put out with a view to reaching the little ones for whom Christ died, trying not to overlap their efforts with those of the Young People's Department of the C.C.F.M.S. which works amongst the Young People's Societies and Adult Bible Classes in the churches as a rule.

During the first year of its existence the C.C.W.B.M. contributed nearly $800 to the work. Last year the receipts totalled approximately $6,700. They have been assisting in work in Turkey and Ceylon, as well as in Africa, and though not responsible as a Board for such, have given generously each year to mission work in many foreign lands. Last year the Woman's Board of Nova Scotia and New Brunswick amalgamated with the C.C.W.B.M. in order to consolidate their forces and create a broader sympathy amongst the

women of our churches. Much is hoped from the union.

GENERAL INFORMATION.

Letters to our missionaries should be addressed:
For *Dondi*—

Estacao de Bailundu, Kilometre 501,
Caminho de Ferro de Benguela,
Angola,
Via Lisbon. Africa.

For *Chisamba*—

Missao Americano (or A.B.C.F.M.)
Chisamba, Bie,
Via Lisbon. Angola, Africa.

The regular shipment of supplies to Chisamba is sent the first of each April from Toronto. See Year Book for address of Supt. of Foreign Supplies. Send a detailed list with your parcel stating the kind, quantity, value and weight in pounds and ounces of each box or parcel.

Send books and magazines by mail. Postage is 32 cents for each pound from Toronto to Chisamba, then put in an extra 32 cents for parcelling, Customs, etc.

The American Board had in 1915 103 principal

stations, 1,458 outstations, 228 men and 428 women missionaries, 4,777 native helpers, 676 churches, 80,894 communicants, 83,592 under instruction. Total income $1,101,570.47.

The West Central African Mission of the A.B.C.F.M. had 6 stations, 54 outstations, 13 men and 21 women missionaries, 198 native helpers, 5 churches, 1,164 communicants, 66 schools, 3,980 under instruction, the natives contributing $504.

Or, in the whole of Africa, the A.B.C.F.M. had 18 station, 165 outstations, 34 men and 51 women missionaries, 893 native laborers, 32 churches, 8,342 communicants, 153 schools, 11,407 under instruction, native contributions $16,691, cost of missions $82,534.46.

(*A.B.C.F.M. Almanac.*)